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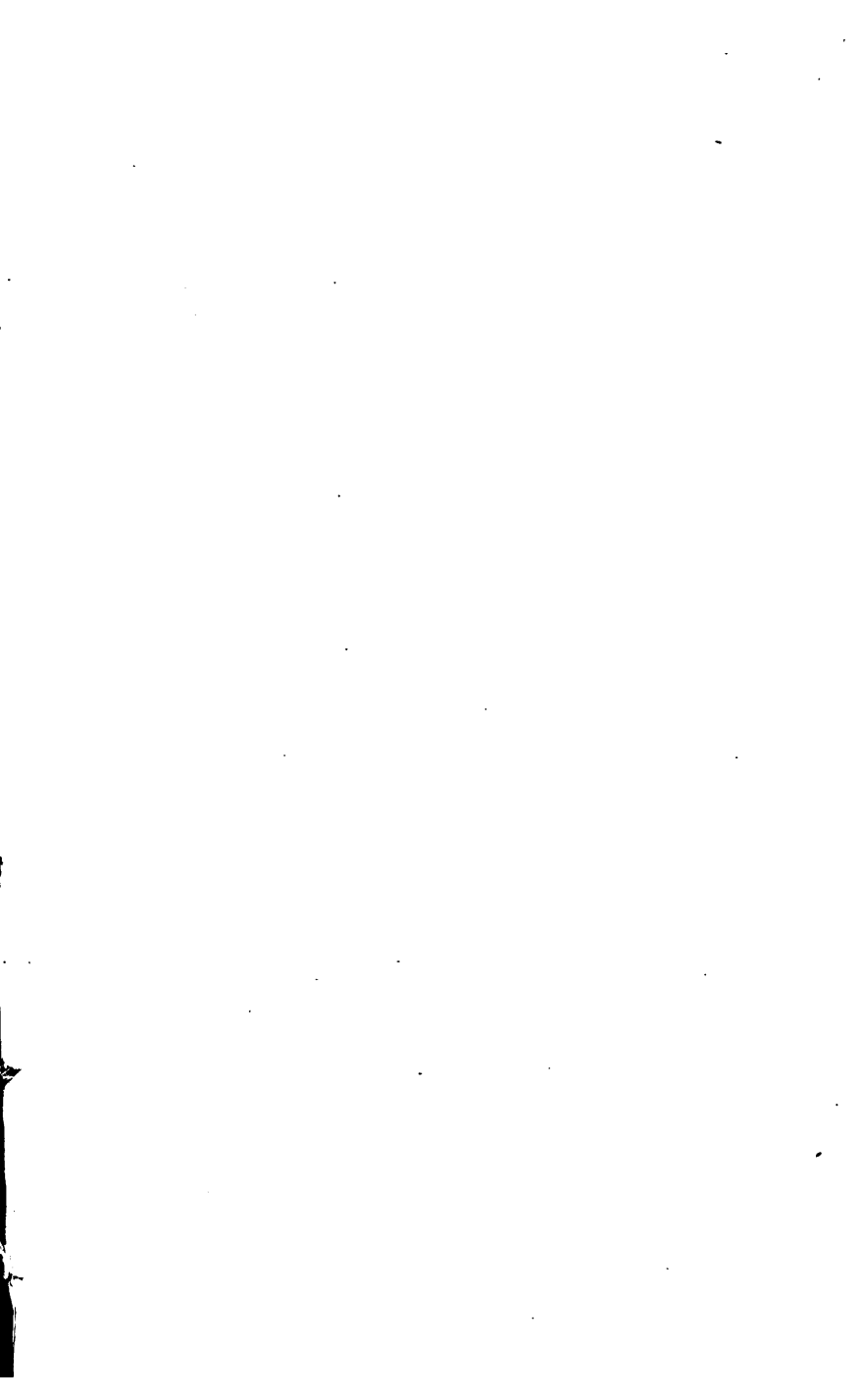
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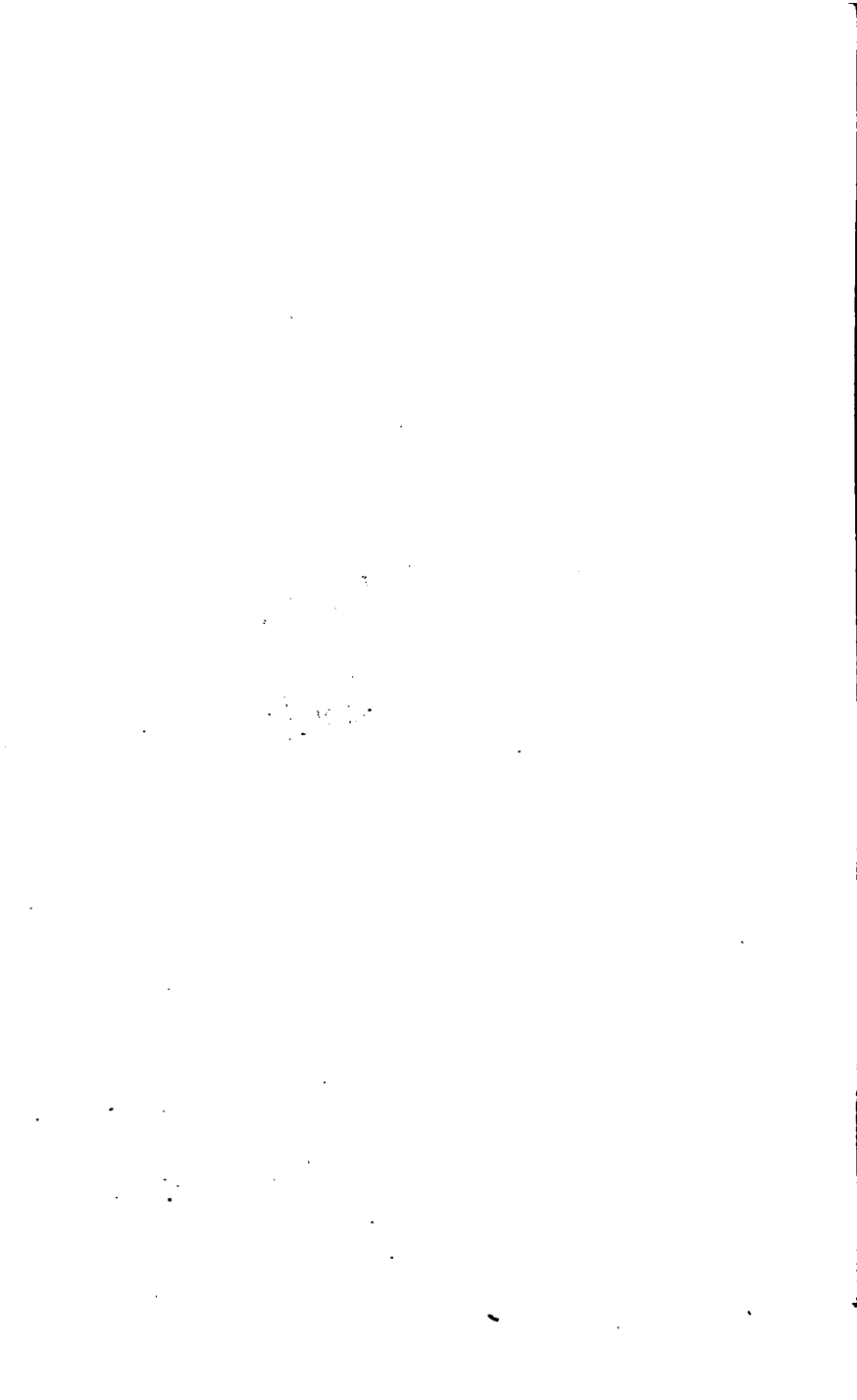
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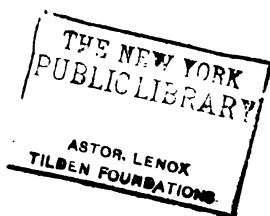
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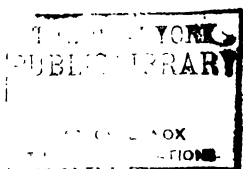




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MANUAL

or

ANCIENT GEOGRAPHY.¹

BY

DR. LEONHARD SCHMITZ, F.R.S.E.,

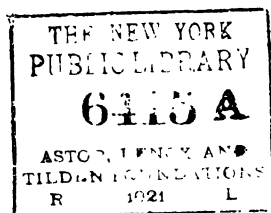
RECTOR OF THE HIGH SCHOOL OF EDINBURGH, AUTHOR OF
"A MANUAL OF ANCIENT HISTORY," ETC.

WITH A MAP SHOWING THE RETREAT OF THE 10,000 GREEKS
UNDER XENOPHON.

PHILADELPHIA:

BLANCHARD AND LEA.

1857.



STEREOTYPED BY J. FAGAN.

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NEW YORK

P R E F A C E .

THIS little work is designed as a companion to my "Manual of Ancient History," and is intended to furnish the student with that amount of geographical and ethnological information which he requires in reading the Greek and Latin authors, and in studying the history of the nations of antiquity. The want of such a work has been felt and expressed by many engaged in the higher departments of education; and the requests addressed to me by several learned friends, especially the Rev. Dr. Hodson, Rector of the Edinburgh Academy, have induced me to undertake the task. The existing works on this subject, such as those of Arrow-smith, Butler, and others, are either mixed up with modern geography, or are so meagre as to deter young people rather than draw them towards the study of ancient geography; and ethnology, which constitutes so important an element in geography, is almost entirely neglected.

But although I have attempted to furnish a complete system or survey of ancient geography, I never intended to enter into all the minute details of the subject, for to do this in a satisfactory manner would require a voluminous work like those of Mannert, Uckert, Forbiger, and others; and

such a work is now scarcely needed in this country, as we possess in the "Dictionary of Greek and Roman Geography," edited by Dr. W. Smith, a most excellent encyclopædia of ancient geography in its widest sense. My object has been to condense as much as possible that information which is essential to a profitable study of ancient history and classical literature.

The work is divided into four books, of which the first, furnishing a brief outline of the gradual extension of geographical knowledge among the nations of antiquity, may serve as an introduction to the study, and has been printed in a somewhat smaller type, though it should be borne in mind, that without this introduction many portions of ancient geography, especially the ideas and allusions of the poets, cannot be understood. The space allowed to the description of any particular country or place, has been determined by the more or less important position it occupies in the history of antiquity, so that the south of Europe and western Asia occupy the greater part of the book.

As a general rule, I have made no references to ancient or modern authorities, because I know from experience that they are of no advantage to young students. To quote at length passages from the ancient and even modern poets, as has been done in some works on ancient geography, would have increased the size of the book so as to render it unfit for the use of schools; and such a proceeding, moreover, seems to attach to poets an importance and authority which

more properly belongs to the professed geographer and historian. At the same time, however, care has been taken to pay due regard to such allusions as occur in the poets, and if the reader of a poetical passage will take the trouble to read the portion of the present Manual referring to the subject alluded to by the poet, he will find, it is hoped, all that is necessary to lead him in the right direction.

I am well aware that the study of geography without suitable maps is a matter of utter impossibility, and I rejoice to have this opportunity of referring the student, once for all, to an Atlas of ancient Geography, which is in every respect the best and most accurate that has yet been published in this country: I allude to the "Atlas of Classical Geography" edited by George Long, M. A., late Fellow of Trinity College, Cambridge, and constructed by William Hughes."¹

The accompanying map showing the probable line of route taken by the Greeks on their return after the battle of Cunaxa, together with the notes accompanying it, has been kindly furnished for the present Manual by General Monteith, who has had more opportunities than perhaps any other person of exploring those regions during a residence of many years in the East. It is hoped that the information here presented on one of the most memorable military achievements in ancient history will be received as a welcome addition by the readers of Xenophon's *Anabasis*; and

[¹ Republished with additions, in 1 vol. 8vo., by Blanchard and Lea, Philadelphia, 1856.]

I feel personally much indebted to General Monteith for the liberality with which he has placed both his map and his notes at my disposal.

In regard to the names of the different localities, I may mention, that in almost all cases I have given the Latin and Greek forms, adding, where it was practicable, the modern names; and in speaking of Greek localities, I have thought it right, in the context, to adhere to the Greek form of the names as closely as possible, instead of the usual practice of calling Greek places by Latin names. Perfect consistency, however, in this respect, is not aimed at, for to attempt it would inevitably lead to pedantry.

L. SCHMITZ.

EDINBURGH, *January*, 1857.

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MAP OF RETREAT OF THE TEN THOUSAND **To face Title.**

ANCIENT GEOGRAPHY.

GEOGRAPHY, that is, the description of the earth's surface, is a science the extent of which has scarcely ever been the same at any two periods of history, for the knowledge of the earth has ever been increasing from the earliest down to the present time; even yet many parts of our globe are little known, and new discoveries are constantly made by travellers and navigators penetrating into regions that were once believed to be inaccessible. Ancient geography, therefore, is the description of the physical and political condition of those parts of our earth, which were known to the inhabitants of the ancient world, from the remotest times to the overthrow of the western Empire.

As, with the exception of the Hebrews, Greeks, and Romans, none of the ancient nations has left us any geographical record, our knowledge of ancient geography is limited to the information transmitted to us by these nations in their literary remains, their coins, and other monuments. These sources of information, however, are often very incomplete and fragmentary, for which reason it will never be possible to form as clear and complete a notion of the aspect of any ancient country, city, or town, as we could wish. The physical features of the countries, their mountains, valleys, rivers, and lakes, have indeed, generally speaking, remained the same as they were thousands of years ago; but all that which is the work of human hands, in fact the whole of the political geography, has undergone the most astonishing changes: towns and cities, once the abodes of active industry and enterprise, have been transformed into heaps of shapeless ruins, and others which still exist have become so much reduced or have been so much extended and altered, that it is often a matter of the greatest difficulty to discover

the traces of their ancient condition. Many difficult and obscure points have already been settled, and many more will yet be explained by travellers and scholars investigating with care the sites and remains of ancient places.

As the aspect of the ancient countries, so far as it depended upon the arrangements and divisions of man, was not the same at any two periods of antiquity, it would, properly speaking, be necessary to give an account of each country in every important period of ancient history; but as this would require a series of geographical works, it has been found more convenient to fix upon one particular period, at which the affairs of the ancient world had become more settled, and from which it is easy to survey the whole extent both backwards and forwards. The period generally chosen for this purpose, is the age of Augustus, or the time about the birth of our Saviour. The countries which became known to the ancients after that time, are indeed not of much importance in ancient geography, but those whose most flourishing period had then passed away, render some modification necessary, as they have to be described such as they were at the time when they had not yet fallen under the all-absorbing power of Rome.

Ancient geography, therefore, like Greek and Roman antiquities, to be really instructive and interesting, must be treated historically, that is, the description of every country and city must be accompanied, where possible, by a sketch of its history and some account of its inhabitants, its growth, and its decline, together with the causes of these phenomena.

Before entering upon the description of the ancient world and its parts, it is necessary to give a brief outline of certain general views entertained about the earth by the earliest writers who touch upon geographical questions, and of the gradual development and extension of knowledge in regard to both physical and mathematical geography. Such an outline forms a brief history of ancient geography, without which it would be impossible rightly to understand and estimate the various writers of antiquity.

BOOK I.

HISTORY OF ANCIENT GEOGRAPHY.

THE history of ancient geography is commonly divided into four periods :

1. From the remotest ages down to the time of Herodotus, about B. C. 450 ; this is termed the *mythical period*, because the geographical knowledge then current was based almost exclusively upon legends and fabulous tales about the various countries. Our chief sources in regard to this period are the Greek poets, logographers and philosophers.

2. From the time of Herodotus to that of Eratosthenes, that is, from about B. C. 450 to 276. This may be termed the *historical period*, geography now beginning to be based upon actual observations and inquiries of travellers and men of science. Our knowledge during this period is based mainly upon historians and philosophers.

3. From Eratosthenes to Claudius Ptolemaeus, that is, from B. C. 276 to A. D. 161. This may be called the period of *systematic geography*, Eratosthenes having raised geographical knowledge to the rank of a science. Our authorities during this period are historians, geographers and other writers possessing authentic information.

4. From Claudius Ptolemaeus to Stephanus of Byzantium, that is, from A. D. 161 to about 500. This is called the period of *mathematical geography*, Ptolemy having been the first to determine the longitude and latitude of the various countries and places.

CHAPTER I.

PERIOD OF MYTHICAL GEOGRAPHY, FROM THE EARLIEST AGES DOWN TO THE TIME OF HERODOTUS, ABOUT B. C. 450.

1. Every nation, however rude and uncivilised, forms some idea as to the figure of the earth, and it is a singular fact that the leading features of these conceptions are the same in all the primitive geographical systems of antiquity. Every nation, for example, believed that its own inhabitants formed the central part of the earth, and that the earth itself was placed in the centre of the universe. Such ideas occur everywhere, among the Indians in the southern hemisphere as well as among the Scandinavians in the north of Europe.

2. The identity of these and other notions among different people about the earth and its relation to other heavenly bodies will become still more striking on a closer examination of their views. The book of Genesis, containing the most ancient written record of geographical matters, states that a river went out of Eden to water the garden, and that thence it was divided into four rivers, the Pison, Gihon, Hiddekel, and Phrath or Euphrates. According to Josephus¹, the one river, the source of the four others, was no other than the great river (Oceanus) which flowed around the whole earth. Many passages of Scripture, moreover, prove that the Hebrews conceived the earth to be a disk or a square floating upon the waters,² and Jerusalem to be situated in the centre of it; the vault of heaven seems to have been regarded as consisting of a strong and polished substance.³

3. According to the most ancient notions of the Hindoos, as contained in their sacred writings (the Vedas), the earth was a rising plain swimming on the surrounding waters like a lotus-flower. A chain of mountains, called Lokuloka, runs round the edge of the earth, and in the midst of it an immense conical or pyramidal mountain rises, which bears the name of Meru, and is regarded as the habitation of the gods Brahma, Vishnu, Siva, and others. Some Indian writers, however, describe the earth as a disk.

4. Similar notions occur among the Tibetans, who describe the earth as a cone, the summit of which contains the sources of all rivers, and among the Chinese who believe that all other countries are grouped as islands round their own empire. The Persians divided the earth into seven regions, the number seven being sacred in many parts of the East. The Phoenicians, in consequence of the situation of their country and of their wide-spread commerce, probably possessed more accurate geographical knowledge than any other eastern nation, but being jealous of their own knowledge they endeavored to prevent others from acquiring it. The Egyptians do

¹ *Antiq.* I. 1. § 3.

² The early Christians, finding that the geographical system of Ptolemaeus contained many things irreconcilable with the Scriptures of the Old Testament, formed very extraordinary notions about the form of the earth, and an Egyptian monk, Cosmas, surnamed Indopleustes, about A. D. 500, reduced these notions to a system under the title "Christian Topography of the whole world" (Montfaucon, *Collectio nova patrum*, tom. II. p. 118.) According to this system, the earth formed a square plain surrounded by water which forms four great gulfs, the Arabian, the Persian, the Mediterranean, and the Caspian. The waters surrounding the earth are bounded on the other side by a band of land, the eastern portion of which contains paradise; the band itself is surrounded by a very lofty wall supporting the dome of heaven with the firmament. In the north of the earth there is a large conical mountain, behind which the sun conceals himself in the evening and thus produces night.

³ Job xvii. 18; comp. Isaiah xi. 22.

not appear to have concerned themselves much about becoming acquainted with the countries inhabited by other nations.

5. The early Mahommedan writers, such as Adrisi (about A. D. 1153) describe the earth indeed as a Globe, but at the same time represent it as surrounded by a dark sea which penetrates into the land both on the east and on the west; they divide the earth into seven regions or zones, proceeding from south to north; and every zone again into ten parts proceeding from west to east. The highest mountains supporting the vault of heaven perform their function by the will of God. They, lastly, assume seven heavens, the distance between them being equal to a journey of 50 years, and the last or highest contains paradise with all its pleasures and enjoyments.

6. But the ideas entertained by all these eastern nations about the configuration of the earth are to us of little importance compared with the views which we find developed during the mythical period among the Greeks, and a knowledge of which is essential to the understanding of the early poets of Greece. Homer, the most ancient of the Greek poets, is at the same time the most ancient geographer, but it is more particularly the *Odyssey* that we have to consult for the notions popularly current at that time about the earth and its parts. According to the Homeric poems, then, the earth was an immense disk surrounded by the river Oceanus, and more elevated in the north than in the south. The deep river Oceanus itself had its sources in the Cimmerian rock Leucas in the west,¹ contained the origin of all wells, rivers and seas, and even the gods themselves are said to have sprung from it. The shores on the other side of the Oceanus are conceived as supporting heaven, which forms a brazen or iron vault or dome above the earth; and heaven and earth are kept apart by gigantic pillars in the west borne by Atlas. The whole surface is divided by the poet into two halves, the eastern (πρὸς ἡῶν τ' ἡλιόν τε) and the western (πρὸς ζόφον), though he cannot be supposed to have drawn any fixed boundary line between the two. The former comprised Asia with Libya, and the latter Europe.

7. The continent and the islands of Hellas, which in the Homeric poems are not yet designated by that general appellation, are conceived as situated in the centre of the earth's disk, and the central part of Greece, accordingly, would be the centre of the whole earth. Homer appears to regard the snow-capped mount Olympus between Thessaly and Macedonia, in this light; but the priests of Apollo at Delphi (Pytho) maintained that their sacred city was the true centre of the earth, whence it is often called its navel (ὀμφαλός, *umbilicus*.) In the East the poet conceives a lake (perhaps the

¹ Homer himself does not place the sources of Oceanus in the west, but Hesiod, *Theog.* 775, &c., distinctly adopts this notion; whence we may assume that it was current during that period.

Caspian sea,) from which every morning the Sun with his chariot and four rises up into the heavens in order to spread his light over the earth; in the evening he descends into the western part of the Oceanus, and during the darkness of night which then follows, he returns round the northern part of the earth to the East.¹ Eos with her chariot and two horses is the constant precursor and companion of the Sun. About the Sun's lake in the East are the countries of the Colchi and Arymi, the former being the country to which the Argonauts were believed to have sailed, and the latter probably the Aramaeans or Syrians. Farther south we have the Ethiopians who occupy one half of the eastern part of the earth, the whole of the south and the south-west. The eastern coast of the great sea or Mediterranean is inhabited by the Phoenicians, celebrated for their voyages to Egypt and Libya; they are skilled in arts and manufactures, but equally notorious for piracy and the traffic in men whom they carry off from foreign coasts. Sidon is called their capital. Below Phoenicia or Phoenice we have the country of the Erembi which was visited by Menelaus during his wanderings. On the west of these is Egypt, which is described as separated from Greece by a sea so vast that birds flying from the one country to the other cannot return in the same year.² Egypt is traversed by the river Aegyptus (the Nile), and contains the magnificent city of Thebes with its hundred gates. At a distance of one day's sail from Egypt is the island of Pharos with an excellent harbor. The country west of Egypt is called Libya; it is described by the poet as one of the most productive regions, and as affording to its inhabitants abundance of cheese, meat, and sweet milk. The southern coast of Libya is inhabited by the Pygmies who are infested by the cranes that quit the northern countries on account of the cold.

8. The western parts of the world were better known to the poet, though even here his accounts are richly interwoven with fables. In order to form a clear conception of his ideas, it will be most convenient to accompany Odysseus in his wanderings after leaving the coast of Troy. When the hero sailing from Troy had arrived at Ismaros, a town of the Caucones on the coast of Thrace, and destroyed the place, he availed himself of a north wind and set out on his voyage for Ithaca; but being cast out of his track by a storm, and being tossed upon the sea for nine days and as many nights, he passed near cape Maleia and the island of Cythera, and on the tenth day arrived among the Lotophagi, who seem to have

¹ The idea that the sun sailed in a golden barge through the northern Oceanus towards the East does not occur in Homer, but is first met with in a fragment of Mimnermus. See Athen. xi. p. 470.

² *Odys.* III. 321. In other parts of the poem, however, Egypt is said to be only five days' voyage distant from Crete, XIV. 252.

been conceived by the poet as inhabiting the north coast of Libya (Africa) or some island near that coast. Thence Odysseus during a dark night arrives at the island of Aegusa, occupied by countless numbers of wild goats from which it derives its name. On the next morning he describes at a distance the country of the Cyclopes towards which he sails with some of his companions, leaving the others in Aegusa. It is impossible to say what particular country the poet conceived to be inhabited by the Cyclopes, or even whether he had in view any definite country at all. Some critics, however, believe him to allude to the western parts of Sicily, while others conceive that he meant to describe some portion of the north coast of Africa. Homer represents the country of the Cyclopes as extremely fertile, producing wheat, barley, and wine, without tillage; but its inhabitants are wild and inhuman monsters with only one eye, who live in caves and know nothing either of law or navigation. All this description had probably no other origin but in the poet's own imagination, or in some story put in circulation by adventurous navigators.

9. After returning to Aegusa, Odysseus sails towards the island of Aeolus, in order to obtain from the ruler of the winds a fair breeze which should carry him to his native island of Ithaca. The god gives him a closed bag containing the winds, and sends forth the west wind (Zephyrus) which blows for nine days and nine nights, and actually carries him close to the coast of Ithaca. On the tenth day Odysseus discovers the watch-fires on the heights of the island, when unfortunately he is overpowered by sleep, and his companions imagining that the bag contained treasures, open it and allow the winds to escape. All the contrary winds rush forth and drive the unfortunate hero and his companions back to the island of Aeolus, who in his anger at their recklessness drives them away and compels them under contrary winds to sail out into the open sea. Being tossed about for seven days, they arrive on the coast of the Laestrygonians, who are cannibals and not superior to the Cyclopes either in their figures or in their characters. Their city, Laestrygonia, founded by Lamus, is called *τηλέπυλος* (with wide gates), and their ruler bears the name of Antiphates. This country again is spoken of in such terms that its situation cannot be ascertained, whence some seek it in Sicily, and others on some northern coast of the Mediterranean. Thence, without either the wind or the time of the voyage being mentioned, Odysseus arrives at Aeaea, the island of Circe, a divine enchantress, with whom he remains for a whole year. The locality of this island is of course more uncertain than any other, though some of the ancients conceived it to have been near the west coast of Italy. According to Homer, however, it was only one day's sail from the country of the Cimmerians, a land of darkness containing the entrance to the lower world. As the poet

here mentions the Oceanus, while his hero had hitherto been wandering within the Mediterranean, it is evident that the poet conceived the Cimmerians as living in the extreme west. From this region Odysseus returns to the island of Aeaea, and by the command of Circe a favorable wind drives him westward; he passes the island of the Sirens, leaving on his right the Planetæ, a group of sea-lashed rocks on which all ships are wrecked, and sails between Scylla and Charybdis, so as to reach the island of Thrinacia or Sicily. This island was sacred to Helios (the Sun), whose herds were tended by nymphs, and Odysseus is detained there by storms for a whole month. The winds at last subside, but scarcely had Odysseus embarked, when, in consequence of the anger of Helios, there arose a violent west wind, which dashed his ship against the rocks, so that Odysseus alone, clinging to a plank, and tossed about for nine days, at length finds himself again near the Charybdis, and on the tenth reaches the island of Calypso with whom he remained seven years. This island, called Ogygia, is described by the poet¹ as forming the navel or centre of the sea. It is impossible to say where he conceived it to be situated, but from the directions which Odysseus receives, on his voyage to Ithaca to steer in such a manner as to have the Pleiades in his front, Bootes behind him, and the Bear on his left, it seems clear, that the island of Ogygia must be conceived as situated far away in the west. From this island the hero by means of a raft, which however is torn to pieces by a storm, reaches on the twentieth day the island of Scheria, the remotest of all countries, inhabited by the Phaeacians, and visited only by those whom storms throw upon its coast. But still it cannot have been far from Ithaca, as the Phaeacians convey Odysseus in one night to his native island, and it must therefore be placed somewhere off the coast of the Thesprotians in the north of the Adriatic, of which it was the extreme point known in the age of Homer. The Phaeacians had formerly inhabited the plain of Hypereia, not far from the habitation of the Cyclopes, whose violence compelled them to quit their ancient homes.

10. Such is the brief outline of the wanderings of Odysseus as described in the *Odyssey*; but besides the localities visited by the hero, the poet notices or alludes to other western countries, not directly connected with the wanderings of Odysseus. He states, for example, that Scheria was far away from Euboea. The later books of the *Odyssey* make us acquainted with the island of Syria, situated above Ortygia, in the extreme west where the sun sets; it is described as a happy island, abounding in flocks, wheat, and wine, where men never suffer from want or from disease.² Not far from Syria is the island Sicania, inhabited by the Siceli, who carry on a considerable trade in slaves. The poet, further, notices in the

¹ *Odys.* I. 50.

² *Odys.* xv. 402—409.

extreme west, not far from the country of the Cimmerians, the land of Dreams, the Gates of the Sun, and the rock Leucas¹ together with the abode of the Harpyiae.²

11. In the north Homer applies the name of Thrace to the country extending from Epirus to the Black Sea, and describes it as a bleak and mountainous region. The inland parts of this country are inhabited by men who have no salt, know nothing of the sea, and mistake an oar for a spade. The south of this country is inhabited by the Hippomolgæ (milking the mares); the Mysi and Cicones on the sea-coast are allied with the Trojans. Their town, Ismaros, was destroyed by Odysseus. In the west of Greece, to the north of Ithaca, the poet places the Taphians, a nation of pirates and traders, who carry on commerce by land with distant nations. Not far from them, one day's journey from Ithaca, we have the Thesprotians, a maritime people; further inland, the rough and cold country about Dodona is inhabited by the Selli, a filthy race, but endowed with prophetic powers. Further south we have the countries Pæonia, Emathia, and Pieria about mount Olympus. The Homeric Catalogue in the second book of the *Iliad* furnishes us lists of the Greek and Asiatic princes and of the countries and cities they ruled over, and we may assume that the poet was well acquainted both with Greece and Asia Minor.

12. The ideas about the form and size of the earth, which we find in the works of Hesiod (about B. C. 800) are, on the whole, the same as those which we met with in the Homeric poems, though in the west and north geographical knowledge had been extended by colonies and navigation, so that although the fundamental notions of Hesiod are the same as those in Homer, yet the sphere of knowledge is widened. According to Hesiod, the earth is an immense round plain, surrounded by the large and deep river Oceanus; Heaven, the son of Earth, which rises above it, is supported, as the Homeric poems, by Atlas. In the west some nations and towns already appear under their historical names, such as the Ligyes, Tyrrhæni, and Latini, mount Aetna, and the island of Ortygia near Syracuse. The country of the Cimmerians, in Hesiod, is no longer a land of darkness, unilluminated by the rays of the sun; but he sings of Hyperboreans in the same regions, who, living beyond the reach of Boreas, lead a most happy life among olive groves, while the Cimmerians are conceived as dwelling in the extreme north-west, on the river Eridanus, near the entrance to the lower world. The poet also speaks of the islands of the blessed near the entrance of the western Oceanus, and of the island Erytheia, whence Heracles fetched the oxen of Geryones. To the same region he assigns the Grææ; opposite to them is the island of the Gorgons, and south of the latter are the gardens of the Hesperides. While he places the

¹ *Odys.* xxiv. 11 and 12.

² *Odys.* xi. 65, &c., *Il.* xvi. 150.

Eridanus in the extreme west or north-west, he speaks of the Istrus (the Danube) as flowing in the north, and the Nile in the south. The country in the north and north-east is inhabited by the Scythians and the Galactophagi, while the south is occupied by the Ethiopians, the fabulous griffins, and the Arimaspeæ. It would be very difficult from these scattered and isolated statements to form an exact idea of the earth such as it existed in the mind of the poet, but there is evidently an advance upon the knowledge possessed by Homer.

13. We may here pass over what are called the Cyclic poets and the Homeric hymns, as the works of the former are almost entirely lost, and the latter scarcely enable us to form an estimate of the geographical knowledge of their authors. The same may be said of the poems bearing the name of Orpheus and of the *Batrachomyomachia*, even looking apart from the fact that they are the productions of a comparatively late period. However, when these poets, in whose number we may even include Aeschylus, allude to geographical matters, they generally adopt the views of their predecessors, whence Aeschylus, for example, still speaks of Oceanus as a river flowing round the earth. But we must not infer from this that either he or his contemporaries actually entertained these and similar views, for the intercourse with foreign countries had been greatly extended in the time of Aeschylus, and numerous Greek colonies in the west and east must have made the Greeks perfectly familiar with the coasts of countries about which in the Homeric ages fabulous reports only were current. The truth probably is, that the poets of later ages, though they themselves possessed more correct information, adhered in their works to those ideas which had become popular through the productions of their predecessors, and formed, as it were, the groundwork of mythical geography.

14. How much correct geographical knowledge must have been extended during the period from Hesiod to Aeschylus, is evident from the many and important colonies which were planted in the west and on the coasts of the Euxine. Not to mention Cumæ in Campania, which is called the most ancient Greek colony in the west, and is said to have been founded in B. C. 1050, it is certain that Naxos in Sicily was founded in B. C. 735 by Theocles of Chalcis in Eubœa, and in the year after Syracuse was planted by Archias of Corinth. Other colonies in the same quarter followed in rapid succession. Thus Sybaris was founded by Achæans in southern Italy about B. C. 720; Croton in B. C. 710; Tarentum in B. C. 708; Gela in Sicily in B. C. 690; Locri in Italy in B. C. 683, and Rhegium in B. C. 668. The Phœacians in Asia Minor are said to have been the first to make long sea voyages, and to have visited the Adriatic, Tyrrhenia (Etruria), Iberia (Spain), and Tartessus;¹ and Massilia (Marseilles) in the south of France was founded by

¹ Herod. 1, 163.

Phocaeans about B. C. 600. Tartessus in Spain is said to have been visited by the Samians even before the Phocaeans had preceded so far.¹ In like manner the north coast of Africa became known during this period; a Greek colony was established at Cyrene in B. C. 637, or rather, an earlier Greek settlement then received additional colonists. The intercourse with Egypt was opened up in the reign of Psammetichus, B. C. 670—617, and in that of his successor, Necho, Africa was circumnavigated by Phoenicians. At a somewhat later period a similar attempt was made by the Persian Sataspes, who intended to sail from the pillars of Hercules round Africa and return by the Arabian gulf, but the undertaking was not carried out.² The Black Sea, in the north-east of Greece, had from early times borne the name of the Inhospitable (Ἰόντος Ἀέτωρος), on account of the many dangers to which sailors were believed to be exposed there; but in the course of the seventh century B. C. the commercial enterprise of the Milesians penetrated to its remotest shores and planted the colonies of Heracleia, Sinope, Phasis, Dioscurias, Apollonia, Tomi, and Salmydessos. A better knowledge of this once dreaded sea now changed its name into the Hospitable (Ἰόντος Εὐέτωρος), by which it was designated ever after.

15. While thus, notwithstanding the great extension of geographical knowledge, poets continued to speak of distant countries in the same strain as the early epic bards had done, philosophers began to speculate upon the origin of the world, the heavenly bodies, the most important phenomena in nature, and the form of the earth. Upon the last of these points, correct notions were first arrived at by these early thinkers. The first philosophic school was that founded about B. C. 648 by Thales of Miletus, who himself undertook journeys to Egypt and the interior of Asia for the purpose of extending his geographical knowledge. As he did not leave behind him any writings, the statements as to his views about the earth are very conflicting, and some³ go so far as to assert that according to his theory the earth had the form of a globe; but the statement in which all seem to agree is, that Thales imagined the heavens to be a circular vault, surrounding the earth swimming in the centre, as the shell of an egg surrounds the yolk; the earth itself was conceived to have the form of a cylinder or drum swimming in the water, as if it were made of wood. Anaximander, the disciple and friend of Thales, entertained nearly the same views, but he was the first Greek that made a geographical map, and endeavoured to determine the circumference of the earth and sea.⁴ He also is said to have maintained the spherical form of the earth, but this is contradicted by Eusebius,⁵ according to whom he agreed with Thales

¹ Herod. IV. 152. ² Herod. IV. 43. ³ Plutarch, *De Plac. Philos.* III. 10.

⁴ Strab. I. p. 7. ed. Casaub.; Diog. Laert. II. 3. ⁵ *Præparat. Evang.* I. 8.

in regarding the earth as a cylinder. Anaximenes, the successor and disciple of Anaximander, is said to have maintained that the earth had the form of a fish resting with its breadth upon the compressed air below it. The other philosophical schools, such as the Eleatic and the atomistic, did not do much for the advancement of geographical knowledge; but the school of Pythagoras is expressly stated to have maintained the doctrine that the earth was a globe (globus, σφαῖρα) and inhabited on all sides.¹ But this again seems to be contradicted by another statement, according to which Pythagoras regarded the earth as a circular plain;² it is however by no means improbable that Pythagoras should have maintained the spherical form of the earth, seeing that long before his time heaven was believed to have that form. At all events it seems clear that this notion prevailed in the school of Pythagoras, though he himself may not have been the author of it.

16. But while the ideas entertained in the schools of the philosophers were still vague and indefinite, geography made great progress in consequence of foreign wars, the extended commerce and navigation, and also through actual surveys of countries and seas. The natural curiosity of the Greeks and the desire to collect the legends connected with certain tribes, cities, and families, led several persons to make such collections, in which truth and fiction were still combined, but which must nevertheless have contained a considerable amount of detailed geographical information. The authors of these collections were called logographers (λογογράφοι), and their works, all of which, except a few fragments, are now lost, were the precursors of real history. The earliest of these logographers was Cadmus of Miletus, who flourished about B. C. 520; then follow Pherecydes of Leros; Charon of Lampsacus, whose work is said to have contained much information about Persia, Ethiopia, and Libya; Xanthus of Sardes; Dionysius of Miletus or Samos, who is believed to have written a description of the whole earth; Hecataeus of Miletus, who was regarded as the best geographer of his time, and wrote a work entitled *Γῆς περίοδος*, which contained a description of the then known parts of the world, Asia, Europe, and Libya; and lastly two authors of the name of Hellanicus, the one of whom was a native of the island of Lesbos, and the other of Miletus.

¹ Diog. Laert. VIII. 19. §. 25.

² Diog. Laert. VIII. 25. §. 48.

CHAPTER II.

PERIOD OF HISTORICAL GEOGRAPHY, FROM ABOUT B. C. 450, THE AGE OF HERODOTUS, DOWN TO B. C. 276, OR THE TIME OF ERATOSTHENES.

1. The period we are now considering is the age of the great historians of Greece, Herodotus, Ctesias, Thucydides, Xenophon, Ephorus, and Theopompus, and of the geographers Hanno, Himilco, Scylax, Pytheas, Euthymenes, Antiochus, Eudoxus, Hecataeus, Dicaearchus and Timaeus, to whom must be added some of the companions of Alexander the Great, and a few writers who flourished in Syria under the Seleucidae. The desire to extend geographical knowledge, during this period, was naturally kept alive by the foundation of new colonies in distant parts, by the increase of commercial enterprise, and by the results of philosophical speculation combined with the reports of travellers who had visited foreign countries. The ideas respecting the form of the earth and its different countries became more and more correct, though in many respects the mythical character still prevailed, for some of the most eminent men of that time still cherished a love of the marvellous, and were very credulous in regard to legendary stories.

The first in the series of illustrious men who came forward and with the spirit of a true inquirer enlarged both the historical and geographical knowledge of his countrymen, was Herodotus of Halicarnassus in Caria, who was born about B. C. 484. He was a man of a noble disposition, clear judgment, acute intellect, and great love of truth. At a comparatively early period of his life he undertook journeys into distant countries; wherever he went, he exercised his great powers of observation and judgment, and in regard to those countries which he himself could not visit, he gathered his information with care and circumspection from others. Thus he went to Egypt, visiting its most important cities, Memphis, Thebes, Heliopolis, Sais, and the pyramids, proceeding south as far as Elephantine. He also saw a portion of the north coast of Africa, where his travels in the sandy desert must have been connected with much inconvenience. On that occasion he visited Cyrene, and seems to have advanced as far as Carthage, where however he did not succeed in obtaining much information. On his return to Egypt he examined its eastern frontiers as far as Arabia. We then find him in Phoenicia, Palestine, Babylon, and Colchis on the east of the Euxine. He also explored the Propontis and the Euxine with the view of determining the size of each. Respecting the northern countries he derived his information from the Greek colonies on the Euxine, though he himself also travelled through a portion of the

country of the Scythians and along the coast of Thrace. In Greece itself, both on the continent and in the islands, no part seems to have been unknown to him. He spent his later years in Greece, and especially at Athens, until in B. C. 443 he joined the colonists proceeding to Thurii, where he appears to have died.

His historical work in nine books embraces the history of the Persian wars until the flight of Xerxes from Greece, but contains accounts of all the nations of whom in the course of his narrative he is led to speak. Although he was an acute and accurate investigator of geographical matters, and although the speculations of the Ionic philosophers might have led him to form accurate conceptions, yet he was unable to rise to the idea that the earth was a globe. He still believed that it was a kind of disk of an oval form surrounded by the Oceanus, which, however, he no longer regarded as a river, but as a great sea. He even treats the idea of the earth being a globe as ridiculous.¹ He divides all the inhabited earth into two great halves, which are separated by the straits of Gibraltar, the Mediterranean, the Euxine, the river Phasis, the Caspian Sea, and the river Araxes. The northern portion he calls Europe and the southern Asia. In this division he treats Libya (Africa) as a peninsula of Asia,² and believes that in length Europe surpasses Asia and Libya put together, while in breadth it is incomparably larger than they.³ His knowledge of Europe is, on the whole, very correct, though he is better acquainted with its eastern than with its western parts, and he himself owns that he can give no accurate information about the western countries of Europe.⁴ All he states is that the Phocaeans visited the Adriatic, Tyrrhenia, Iberia, and Tartessus. Beyond the pillars of Hercules he knows Gadeira or Gades (*Cádiz*), and the fact that tin and amber were brought from the extreme ends of Europe; he cannot, however, determine the site of the islands called Cassiterides whence tin was imported into the southern and eastern countries; and the river Eridanus, whence amber was derived, is in his eyes nothing but a poetical fiction.⁵ In the west of Europe and beyond the pillars of Hercules he places the Celts, near whose city of Pyrene the river Istrus has its sources; this river itself divides Europe into two equal parts. The extreme west is inhabited by the Cynesii, the neighbours of the Celts. Rome seems to have been unknown to him, at least he does not mention it, and the name Italy is with him confined to the southern parts of the peninsula. Sicily (Sicania or Sicilia) was well known to him; and he was also acquainted with Oenotria, Tyrrhenia, and Umbria. In the south-east of Europe, Greece, Macedonia, and Thrace, he is perfectly at home, and even some of the more northern countries and rivers were better known to him than to some of the later geographers. The Istrus, the

¹ IV. 36.² *ἀσκή*, IV. 41.³ IV. 42.⁴ IV. 42.⁵ III. 115.

largest river he knew, is said to receive five northern and ten southern tributaries.¹ He also speaks of the Borysthenes and Tanais. Among the northern nations of Europe, he mentions the Scythians, who are divided into several tribes, such as the royal Scythians, the nomadic Scythians, and the agricultural Scythians. Next to them he places the Getae on the Istrus, the Agathyrsi on the river Maris, and the Alazones on the Borysthenes. Further north he mentions the Melanchlaenae (Blackcoats), on the north-east of them the Argippaei (Baldheads) who seem to have been a priestly tribe or caste, and on the north-west the fabulous Issedones who are said to have had only one eye.² The northern and eastern extremities of the earth's disk are peopled by the Hyperborei, Arimaspeae, and other fabulous and monstrous beings, which were pushed farther and farther away, the more the distant parts of the earth became known.

In Asia, Herodotus describes the country of the Persians as extending to the southern or Erythraean sea. The countries to the north of them are occupied by the Medes and Saspeires, and still farther north we have the Colchians, who dwell on the shores of the northern sea into which the Phasis empties itself. These four nations are conceived to dwell between two great seas, and from the region they inhabit two peninsulas extend westward. The one commencing in the north near the Phasis extends along the Euxine and Hellespont as far as cape Sigeion in Troas, and in the south from the bay of Myriandros and Phoenicia to cape Triopion in Caria. The whole of this peninsula is inhabited by 30 nations. The second peninsula beginning in the country of the Persians, comprises Persia, Assyria, and Arabia, and terminates at the Arabian gulf, into which Darius cut a canal from the Nile; but on the side of Phoenicia this peninsula is bounded by the Mediterranean, and extends as far as Egypt where it terminates.³ Herodotus considers Asia to be inhabited as far as India, but beyond it there are deserts about which nobody knows anything.

In regard to the seas and rivers of Asia, he knows that the Caspian is a lake, whose entire length is a fifteen days' sail in a rowing vessel, and its greatest breadth a sail of eight days. The other waters, such as the Euxine, the Bosphorus, the Propontis, and the Hellespont appear to have been actually measured either by Herodotus himself or by others from whom he derived his information. The great rivers of Asia known to him are the Euphrates, Tigris, Araxes, and Indus, though he does not always possess a correct knowledge of their courses.

Egypt and Libya, through which he himself had travelled, are described very fully. In Egypt, he knows the two cataracts of the Nile, describes the country above Elephantine, mentions Meroë, the

¹ IV. 48.² IV. 23—26.³ IV. 87—40.

capital of the Ethiopians, and the country of the Automoli, who called themselves Asmach, and were a four months' sail from Elephantine. Of the country beyond the Automoli he knows nothing and believes that it is uninhabitable on account of the excessive heat. Along the north coast of Libya he is acquainted with many nations, among which the most important are the Adyrmachidae, the Nasamones, the Psylli, the Macae, the Gindones, the Lotophagi who are mentioned even in Homer, and derived their name "Lotos eaters" from a plant lotos which yielded them bread and wine; and lastly the Malchyes who dwelt about the river Triton and lake Tritonis. Beyond these he knows little or nothing, though he may have seen Carthage, whose commerce with a people beyond the pillars of Hercules he notices. Traversing Africa in another direction he mentions the Ammonians, at a distance of a ten days' journey, and from them a sandy desert extends as far as the pillars of Hercules. In this desert he conceives a number of salt hills, at a distance of a ten days' journey from one another; from the top of each, he says, a spring of fresh water gushes forth, and the district around each is inhabited by men. Next to the oasis of Ammonium is that of Augila, whither the Nasamones go to collect the ripe dates. At a distance of a ten days' journey from Augila he places the nation of the Garamantes, and at an equal distance from these the Atarantes, who had no personal names, and saluted the rising sun with curses because his heat was hurtful to them and their country. The last group of men is that of the Atlantes about the steep and rugged mountain range of Atlas, which is so high, he says, that you cannot see its summit, it being always enveloped in clouds. This mountain was regarded as the pillar on which the heavens rested.

2. In this account which Herodotus gives of the earth and its inhabitants, fables and marvellous stories still form a striking ingredient, and for some time after him that which was strange and wonderful seems to have had a peculiar charm for the Greeks. For even the physician Ctesias, who lived at the court of the Persian king Artaxerxes II, about B. C. 400, and might have collected accurate information, wrote a history of several Asiatic nations, in which fables were so much intermixed, especially in his account of India, that even the ancients themselves placed no confidence in his reports. Thucydides of Athens, who lived during the time of the Peloponnesian war, of which he wrote the history, furnishes us a vivid picture of the intercourse of the Greeks with one another and with Egypt, Libya, Phoenicia, Asia Minor, and the Euxine. Geography is still more indebted to Xenophon, who in his *Anabasis* and *Cyropaedia* furnishes accurate information of several Asiatic countries which had until then been scarcely known to the Greeks, except, perhaps, to a few merchants. Theopompus in his historical

work gave much information about the Adriatic, the Ionian sea, and other parts of the ancient world, but he does not seem to have been always very correct.

3. Another great source of geographical information both for the ancients themselves and, so far as they still exist, for us also, are the *Peripli* (*περίπλοι*), that is, descriptions of the coasts of certain seas, in which the towns, ports, and promontories are enumerated, and often with their distances from one another. These *peripli* were drawn up for the guidance of sailors who had occasion to visit those seas for commercial and other purposes. Several of them are still extant, and often furnish information about places on the coasts of which we should otherwise be entirely ignorant. The most ancient of these *peripli* is that composed by the Carthaginian Hanno, who seems to have lived about the year B. C. 500, and is said to have been sent out by his countrymen with a fleet of 60 ships and a vast number of men and women to sail through the pillars of Hercules round the western coast of Libya with the view of establishing Carthaginian settlements. Hanno wrote an official report of this expedition, of which we still possess a Greek translation. About the same time another Carthaginian, Himilco, was sent out to examine the western coasts of Europe; after a voyage of four months, he is said to have reached the coast of Elbion and Herœ; but all he said about the northern seas seems to have been calculated to deter other navigators from following in his footsteps; they were described as covered with darkness, and full of shallows and hideous monsters. The most ancient among the Greek *peripli* of which we know, is that of Scylax of Caryanda in Caria who probably lived about the time of Philip of Macedonia, the father of Alexander the Great. His work, which has come down to us, is a *periplus* of the Mediterranean, describing the coasts of Europe, Asia, and Libya; he proceeds even beyond the pillars of Hercules as far as the island of Jerne. About the same time two Greeks of Massilia, Pytheas and Euthymenes distinguished themselves as navigators and writers of voyages. Pytheas sailed from Massilia along the coasts of Gaul and Spain, through the pillars of Hercules, and along the western coast of Europe until he came to the British islands. He pretended to have even advanced beyond them, to the 66th degree of latitude; he there came into a region, where the air was no longer discernible from the water, but formed a mixture, through which it was impossible to sail. The inhabitants are said to have called their country Thule. Euthymenes also passed through the pillars of Hercules, but sailed into the southern ocean for the purpose of making discoveries there, and asserted to have found out that the Nile flowed from the great ocean through Ethiopia and Egypt into the Mediterranean.

4. The many detailed accounts of distant parts of the earth which

thus reached the Greeks, could not but exercise an influence upon their geographical systems. Hence we observe during this period some serious endeavours to correct the current notions about the form and different parts of the earth; and a number of geographers were induced partly by other causes, and partly by the expeditions of Alexander the Great and Seleucus Nicator into eastern Asia, to collect the discoveries that had been made. One of these was Antiochus of Syracuse, about B. C. 400, who wrote on Sicily and Italy, especially the Greek colonies in those parts. Somewhat later, about B. C. 360, Eudoxus of Cnidus, a great mathematician and geographer, wrote a description (*περίοδος γῆς*) of the earth. Hecataeus of Abdera in Thrace, a contemporary of Alexander the Great, composed a work on the Hyperboreans. Dicaearchus of Messana in Sicily, about B. C. 310, wrote, among other works, one on Greece and another on the measurement of mountains. His maps of Greece must have been very accurate, as they were highly valued by Cicero and Atticus. Even before Dicaearchus, one Phileas had written about Asia and the coasts of the Mediterranean and the Euxine. Timaeus of Sicily, lastly, who lived about B. C. 280, wrote several historico-geographical works.

5. But it is more particularly the geographers who accompanied Alexander the Great on his Asiatic expedition, that extended the knowledge of their contemporaries. That expedition of the Macedonian conqueror all at once threw a flood of light upon the countries of central and eastern Asia, for he carried his arms into the regions east of the river Indus which until then had been regarded as the boundary of the inhabited earth. He was accompanied by men whose business it was to explore the countries and record the discoveries that were made. The most distinguished among the men thus employed was the admiral Nearchus, who by the command of his king sailed down the Indus, and from its mouth round the south coast of Asia as far as the mouth of the Euphrates. The diary kept by Nearchus during the voyage which lasted five months is preserved in Arrian's account of India. There existed in antiquity several other accounts of this voyage, as, for example, that by Androstenes, a companion of Nearchus. Onesicritus, one of the companions of Alexander, wrote a work on the eastern countries, in which he is said to have introduced much that was fabulous. He stated that the extent of India was immense, being one third of the whole inhabited earth. He mentioned the celebrated island of Taprobane, which according to him was situated at a distance of a twenty days' sail from the main land. He was most minute in his description of the empire of king Musicanus, who ruled over the southern part of India. Cleitarchus, another of Alexander's companions, wrote about India and the islands in the southern ocean, though he does not seem to have been a very trustworthy author.

Some less important geographers belonging to the expedition of Alexander, were Anaximenes of Lampsacus, and the two great historians of the expedition, Ptolemy, the son of Lagus, and Aristobulus. Archelaus, surnamed the chorographer, described the countries traversed by Alexander, and was probably likewise one of his companions.

6. The next impulse to the composition of geographical works was given by the expedition of Seleucus Nicator, who after the division of the Macedonian empire, became the founder of the Syrian monarchy, and penetrated eastward as far as the Ganges. The principal geographers of this period are: Megasthenes, who was sent by Seleucus to the Indian Sandracottus to ratify the treaty concluded with him. After having stayed for several years with him, he returned and wrote a report of all he had seen and heard; but like all the other writers on India, and even more than they, he indulged in spreading the most fabulous stories. After him Daimachus went to India, being sent by Seleucus Nicator as ambassador to Allitrochades, the son and successor of Sandracottus. He too remained for a time at Palibothra, and wrote a work on India. Patrocles, the admiral of Seleucus Nicator and his son Antiochus, was one of the best among the geographers who wrote on the East, for he himself possessed extensive knowledge, and was allowed to make use of the descriptions which Xenocles, the treasurer of Alexander, had made of the countries visited by him.

7. The many authors we have here enumerated were engaged partly in recording what they had seen and heard, or believed to have seen and heard, and partly in correcting and improving the geographical systems of their predecessors. The zeal thus once roused did not cool very easily or very soon, for there were many circumstances, which, as we shall see hereafter, kept it alive. Before concluding this chapter we must notice the royal roads which traversed Asia in different directions, and contributed not a little to the increase of geographical knowledge. Herodotus¹ describes some of them very minutely and marks the distances. One, for example, leading from Sardes to Susa, passed through cultivated countries and could be travelled on with perfect safety. At certain distances resting places of great splendour were built, and its whole length is said to have been a journey of 91 days. Another great road² led from Mesopotamia by Ecbatana, through the Caspian gates (pass), by Hecatompylos in Parthia, Alexandria near mount Paropamisus, and across the rivers Choëns and Indus into India. A third led from Alexandria in Asia northward to Bactra or Zariaspa, and thence by Maracanda to the river Jaxartes and the Issedones. The road by which goods were carried from Babylonia to the coasts of the Mediterranean, ran in the north through the steppes of Me-

¹ V. 52.

² Strab. XI. p. 514.

sopotamia, and reached the Euphrates near Anthemusia, whence it proceeded westward to the sea-coast. Libya too contained great commercial roads, as we learn from Herodotus;¹ in the south, for example, there was one leading from Meroë, the natural resting place of the southern or Ethiopian caravans on their way to Elephantine.

8. The erroneous notions about the form of the earth were entirely abandoned during this period in the schools of speculative philosophy, and the idea of the earth having the form of a globe was gradually adopted by all persons of education. Plato did not indeed express his opinion distinctly upon this point, though there can be little doubt that he regarded the earth as a globe. Aristotle² is very explicit, and speaks of the form of the earth as spherical and as necessarily so, as he proves from the shadow of the earth when thrown upon the moon during an eclipse of the latter, as well as from other circumstances. Dicaearchus, his disciple, was decidedly of the same opinion, which he supported by astronomical reasons not noticed by his great master. The Stoics who adopted the same view became its most zealous supporters, and the more convincing the proofs were which these and other philosophers adduced, the more surprising is it to find that Epicurus and his school could not be persuaded of this fact, but continued to maintain the belief that the earth was a disk resting on air in the centre of the firmament. Their astronomical notions were altogether somewhat of a puerile character. Their credulity, however, though it may have been shared by the multitude, could not retard the progress of real scientific inquiries.

CHAPTER III.

PERIOD OF SYSTEMATIC GEOGRAPHY, FROM ERATOSTHENES TO PTOLEMY, THAT IS, FROM B. C. 276 TO A. D. 161.

1. The spirit of scientific inquiry to which a great impulse had been given by Aristotle and his school, reached its highest development at Alexandria in Egypt under the first Ptolemies. Mathematics and the physical and mechanical sciences were pursued there during this period with extraordinary vigour and assiduity, and this could not but exercise an important influence upon the study of geography. The Romans during this same period extended their empire over nearly the whole of the world so far as it was then known, and no doubt contributed much towards a general diffusion of accurate geographical knowledge, but it is to be regretted that no Roman set himself the task of collecting all the materials and com-

¹ IV. 181 &c.

² *De Cœlo*, II. 14: σφῆρα δὲ ἔχειν σφαίρειδές, ἀσφαίρειον.

binning them in a systematic work like that of the Greek Strabo. Alexandria in Egypt, at one of the mouths of the Nile, became not only the most important commercial city of the ancient world, but, owing to the taste and liberality of the first Ptolemies, it was at the same time the principal seat of literature, science, and art. The geographical materials which had been accumulated during the preceding period, when digested by competent men, could not fail to bring about a complete change, and establish all geographical theories on a more sound and practical basis. Hence we cannot much wonder, that Eratosthenes all at once became the founder of a rational and scientific system of geography. He was a native of Cyrene, and being invited by Ptolemy Euergetes to the post of librarian at Alexandria, he was placed in the most favorable circumstances, having at his command all the works of his predecessors. He composed a great geographical work in three books, containing a systematic digest of every thing that had until then been written on this subject, and at the same time investigations about the changes produced on the earth's surface by fire, water, earthquakes, and the like. The first book treated of the labours of his predecessors, in the second he explained what is called mathematical geography, and in the third the historical geography. His doctrine was that the earth as well as the whole firmament had the form of a globe, that both turned round the same axis, and had the same centre. The earth, however, was in his opinion not a perfect globe like one made by a turner, but he recognised certain irregularities. The earth, like the firmament, was further divided by a line (aequator) into two equal parts, the northern and the southern hemispheres; he placed all the known and inhabited parts of the earth in the northern hemisphere, which formed scarcely the eighth part of the whole earth, all the rest being uninhabitable on account of the excessive heat in the south and the excessive cold in the north. With the aid of geometry and astronomy, he undertook a fresh measurement of the earth, and discovered the circumference of our globe to be 252,000 stadia, calculating the distance from the equator to the pole at 63,000 stadia, which multiplied by four produces the above mentioned total. He further divided the circle of the equator into 360 degrees, and calculated every degree at 700 stadia, which again gives 252,000 for the whole of the equator. The length of the inhabited earth was calculated by Eratosthenes at 78,000 stadia, and its breadth at 38,000, so that the length was more than double the breadth. A line parallel to the equator and passing through the island of Rhodes, Caria, Lycaonia, Cataonia, Media, and the Caspian gates as far as the Indian Caucasus, divided, according to him, the inhabited earth into two equal halves, the northern part being Europe and the southern Asia. The whole earth presented itself to his mind as an island in the form of a

Macedonian chlamys, surrounded by the ocean, and as such it was represented in a map which he constructed with great care, though it was not free from serious inaccuracies arising from the nature of its construction. His historical knowledge of the earth was more extensive than it had been with most of his predecessors. In the East he was acquainted with all the countries as far as Thinae, a town of the Seræ, and with the island of Taprobane (*Ceylon*); in the West his knowledge extended to the Promontorium Sacrum in Iberia (*San Vincento*). In the North the island of Thule, and in the South the cinnamon region on the coast of Ethiopia, formed the limits of his geographical knowledge.

2. Although the system of Eratosthenes continued to be regarded by his successors as their model, yet many of its details were disputed by them. Hipparchus of Nicaea, about B. C. 150, was one of the bitterest opponents of Eratosthenes; he wrote a criticism of him in which he blamed him in unmeasured terms, though frequently he only proved that Eratosthenes was not quite correct without being himself able to rectify his statements. It cannot however, be denied that Hipparchus spared neither trouble nor expense to discover the truth. In many instances he indicated the polar height more correctly than his predecessor, and showed that Eratosthenes' meridian which was drawn through Meroë and Alexandria was a little crooked. He estimated the length of the inhabited earth pretty nearly as Eratosthenes had done, at 70,000 stadia, but its breadth at 46,200. In regard to his positive or historical knowledge of the earth, we know that, like Eratosthenes, he believed the Istrus to flow with one arm into the Adriatic, and with another into the Euxine; Taprobane, however, he did not regard as an island, but as a part of a new continent.

3. Polybius the historian (about B. C. 150) is likewise an author to whom geography is much indebted. During his extensive travels he collected much valuable information about geographical and chorographical subjects, which he introduced in his great historical work. He, like his predecessors, regards the earth as a globe, which he divides into three parts, Asia, Libya, and Europe. The Tanais in the north and the Nile in the south form, according to him, the boundaries between Asia on the one hand, and Europe and Libya on the other. The name Libya is applied by him to the country from the pillars of Hercules to the Nile, and Europe extends from the Tanais to the pillars of Hercules. The surface of the earth is divided into six zones, and the land about the equator is inhabited. Europe is described as having several projecting peninsulas, and is smaller than Asia and Libya put together; but the countries in the north of Europe were unknown to him.

4. By far the most important of all the ancient geographers is Strabo, a native of Amassia in Pontus, who flourished about the

time of our Saviour, and whose great work on geography has come down to us almost entire. He was a man of very cultivated mind and large intellect, who had devoted himself to philosophical and historical studies no less than to geography. He himself appears to have visited many countries, such as Egypt, Italy, and Ethiopia, and was thoroughly acquainted with all the productions of his predecessors. In his work on geography he took Eratosthenes' system for his basis, but carefully availed himself of the corrections made by subsequent writers, of the discoveries of travellers, and of his own observations. He proceeded on the supposition that a geographer must possess a competent knowledge of geometry and astronomy, and that he ought to pay greater attention to the natural features of the countries and nations and their natural divisions than to those accidental circumstances depending upon the caprices of princes and conquerors, which cannot be lasting. Nay he goes so far as to demand that a geographer should be acquainted with the plants, animals, and everything else produced in the different countries and seas.

With Strabo it was, of course, an established fact that both the firmament and the earth had the form of a globe or sphere, and that everything was attracted by the centre which was common to the earth and the firmament. The heavens, according to him, move round the earth from east to west, and along with the heavens the fixed stars also move always at equal distances from the pole, whereby they describe certain circles, of which the equator, the two tropics, and the polar circles are the most important. He too regards the inhabited earth as having the form of a chlamys, of which the eastern, but more especially the western, ends are very narrow. The extent of his actual knowledge of the earth is, on the whole, the same as that possessed by Eratosthenes, but in several instances he censures and corrects his great predecessor. The countries in the extreme north are those of the Scythians and Celts, in the extreme south Ethiopia, in the extreme east India, and in the west Iberia, so that the Iberians and Indians were antipodes, an idea which was combated by the early Christian writers, who regarded the earth as a square.¹ *Ierne (Ireland)* was to him the extreme point in the north to which ships could penetrate, and he does not believe in the existence of an island Thule; in the East he, like Eratosthenes, assumes that Thinae is the extreme point, and in the west the Promontorium Sacrum. His notion of the Istrus is correct, for he represents that river as having its sources in the Hercynian forest and discharging itself into the Euxine. The Ganges is described by him as the greatest of all rivers on earth, the second in importance is the Indus, and next to it come the Istrus and the Nile. In Germany he knows the Suevi between the Rhine and the

¹ See p. 16, note ².

Elbe; the country beyond the latter of these rivers is inhabited by the Hermunduri and Longobardi.

5. There are a few other geographers belonging to this period, who deserve to be mentioned in this place, because they treated of separate countries, and are frequently referred to in the comprehensive work of Strabo. The first of these is Agatharchides of Uridos, who lived about B. C. 120, and wrote several geographical treatises which are lost, except a *Periplus* of the Red Sea, and some fragments about Egypt. Artemidorus of Ephesus, about B. C. 110, wrote a *Periplus* of the Inner or Mediterranean Sea, of which Strabo made great use, and of which an abridgment was made by Marcianus Heracleota. The *Periplus* of the Euxine and that of the Palus Maeotis, both of which have come down to us without the names of their authors, seem to have been drawn up about the time of Artemidorus. Geminus, probably a native of Rhodes, about B. C. 66, was distinguished as an astronomer and wrote a work on *Phænomena*; Scymnus of Chios, about B. C. 100, wrote a manual of geography in iambic verse, and Dionysius, surnamed *Periegetes*, probably about the time of Augustus, composed a similar work in hexameter verse which is still extant.

6. Towards the end of this period, another great geographer arose whose special merit consisted in a new and improved method of fixing the sites of places and in the skilful construction of maps. This was Marinus, a Phœnician of Tyre, who lived about A. D. 150. He was the precursor of Ptolemaeus, and accordingly forms the transition from this to the following period. Although we do not exactly know what works Marinus composed, yet we learn from Ptolemaeus, who alone speaks of him, that he invented a new method of drawing maps; but they contained this fault, that he drew the figure of the inhabited earth as a plane surface, whereby he was obliged to draw the parallels and meridians as straight lines, though in reality they are circles. He calculated the circumference of the earth at 180,000 stadia, the length of the inhabited portion at 90,000, and its breadth at 43,000. He drew the first meridian through the Islands of the Blessed of the north-west coast of Africa, rejected the notion that the land had the form of a chlamys, and believed that Asia and Africa were connected in the south. There is another geographer who is referred to by Strabo in his description of Italy under the designation of the Chorographer, but of whose life and even name nothing is known, except that he must have lived before Strabo. Many conjectures have been ventured as to who this author may be, but nothing certain can be said of the matter.

7. The Romans who during this period became masters of nearly the whole of the known world, threw a vast deal of light upon the west and north of Europe; much of the information contained in

Strabo must have been obtained through the Romans, for it was they that first opened up the British islands, and penetrated in the north to the river Elbe and in the north-east as far as the Dniester. But notwithstanding the extraordinary means thus placed at their disposal, no great author arose among them to produce a work similar to that of Strabo. During the Punic wars they became thoroughly acquainted with Spain and the territory of Carthage; Julius Caesar first subdued all Gaul and then invaded Britain, about which until then the most fabulous reports had been current; Germanicus explored the German ocean; and the wars in Germany under Augustus and Tiberius made the Romans acquainted with nearly the whole of Germany. Caesar had commenced the measurement and description of all the provinces of the Roman empire, which undertaking was completed by Augustus and his friend Agrippa. The tables containing these measurements were set up in public to be consulted and made use of by those who took an interest in the subject. The elder Pliny availed himself of these tables in the composition of his great encyclopediac work, but they are now lost. Those Romans who undertook to write on geography, partly revived ancient and exploded notions, while on the other hand they added information gathered by travellers or during the wars that had been carried on. Pomponius Mela, a Spaniard who probably flourished about A. D. 40, wrote a geographical Manual "*De Situ Orbis*" in three books, in which he describes the ocean, the most important countries of the earth, the mountains, lakes, rivers, towns, &c., and on the whole with tolerable correctness; but at the same time he displays a considerable love of the marvellous. About Britain he knows more than any of his predecessors, because the island was conquered and made known about that time by the emperor Claudius.

8. The elder Pliny, probably born at Verona in A. D. 23, composed his celebrated "*Naturalis Historia*" in 37 books, a work which strongly resembles an encyclopedia, furnishing cosmological and geographical information, as well as a history of the arts and inventions; it is a production full of learning, though not always remarkable for sound judgment, being a compilation made from about 2000 authors. The first five books are mainly devoted to geography. He availed himself of all the Greek and Latin authors and uncritically extracted from them what appeared to him to be well established. His credibility is somewhat impaired by his credulity and a certain degree of carelessness in compiling his materials, but the work is nevertheless for us a vast storehouse of information. He also composed a work in 20 books containing an account of all the wars which had been carried on between the Romans and Germans; but this production, which must have been very instructive in regard to the countries north of the Alps, is lost,

though the geographical part of it is no doubt incorporated in that portion of the Natural History which treats of Germany. At a somewhat later period the great historian Tacitus contributed much, especially in his *Germania* and *Agricola*, towards a more accurate knowledge of the countries on the north of the Alps, particularly Germany and Britain.

9. Among the philosophers of this period who turned their attention to geographical questions, the most distinguished is Posidonius, born at Apameia in Syria about B. C. 135. He is commonly called a Rhodian because he lived for a long time at Rhodes, where he gained great reputation as an expounder of the philosophy of the Stoics. He was afterwards sent as ambassador to Rome, and travelled through Spain, Italy, and a part of Gaul, everywhere gathering information which he published in a number of books, one of which bore the title "On the Universe," and another "On the Ocean". According to Posidonius the inhabited earth stretched through the northern temperate zone in the form of a sling (*σφενδόνη*), its greatest breadth from north to south being in the middle, while its two ends in the east and west were narrower, though India was broader than the western extremity.¹ The whole is surrounded by the ocean, and he believed in the fact that Libya had once been circumnavigated by the Phoenicians. The length of the earth was according to him 70,000 stadia, amounting to more than one half of the earth's circumference. The great Roman orator M. Tullius Cicero, who did not enter particularly into geographical inquiries, expresses himself in his "*Disputationes Tusculanae*" upon the earth as follows:—the globe of the earth rises out of the sea, is fixed in the centre of the universe, is inhabitable and inhabited on both sides; the side inhabited by us is the northern, the other which is unknown to us, is the southern, and is called by the Greeks *ἀντίχθων*; the other parts are uninhabited, because they are either too cold or too hot.² L. Annaeus Seneca, born at Corduba in Spain about A. D. 2, also declares the earth to be a globe, and the seas and great plains on the earth to be convex and only apparently flat. He is doubtful, however, whether, the earth standing still, the universe moves around it, or whether the universe is at rest and the earth in motion, as both opinions had been maintained by astronomers.³

¹ Agathem. *De Geogr.* I. 1.
Quaest. Nat. III. 28. VII. 2.

² Cic. *Tusc. Disp.* I. 28.

³ Senec.

CHAPTER IV.

PERIOD OF MATHEMATICAL GEOGRAPHY, FROM CLAUDIUS PTOLEMAEUS, A. D. 161, TO STEPHANUS OF BYZANTIUM, ABOUT A. D. 500.

1. Although Eratosthenes and Strabo had made mathematical geography the basis of their systems, yet Claudius Ptolemaeus was the first to view geography from a geometrical point of view. He was a native of Pelusium in Egypt, and not only the greatest geographer of his age, but equally distinguished as a mathematician, astronomer, and musician. The work most important to us is his system of geography in 8 books, based upon that of Marinus. It consists of three parts; the first book treats of geography in general and the system of Marinus; the second, beginning with the second book and extending to the 4th chapter of the seventh, consists of dry lists of countries, towns, rivers, &c.; and the remainder contains a recapitulation of the whole. Ptolemaeus was the first who used the terms longitude and latitude, the degrees of which he carefully marks in the case of every country and town. Although after his time many of his details were corrected and improved, yet no one after him attempted to reform geography as a whole, and his work remained the standard book throughout the middle ages until the revival of letters in the 15th century.

2. He not only assumes but proves that the earth is a globe, which according to the most accurate measurements has 180,000 stadia in circumference; each degree of this circle of its circumference accordingly contained 500 stadia. The length of the inhabited earth, in his calculation, amounted to only 72,000 stadia, and its breadth to 40,000. The eastern boundary was the meridian passing through Thinae, and the most western the meridian through the Islands of the Blessed, the distance of the eastern meridian from that of Alexandria being $119\frac{1}{2}$ degrees, and that of the western $60\frac{1}{2}$, making together 180 degrees, that is, exactly one half of the entire periphery of the earth. But as this would give 90,000 stadia as the circumference of the earth, he prefers a circle parallel to the equator running through the island of Rhodes, or nearly through the middle of the inhabited earth, and this he calculates at 72,000 stadia. The breadth of the earth is calculated by him from a line parallel to the equator running through Meroë, about $16\frac{5}{12}$ degrees from the equator, and extending to a parallel circle passing through

Thule, 63 degrees from the equator; and the breadth thus embraces $79\frac{1}{2}$ degrees, that is nearly 40,000 stadia.

3. The extent of his geographical knowledge is far greater than that possessed by any of his predecessors, for he presents to us all the knowledge which had been accumulated during the preceding centuries. He knows that eastern Asia extends beyond the Ganges as far as Sinæ, the country of the Chinese, which is to the north of Serica, but is bounded in the south and east by unknown countries. Thinae is the capital of Sinæ, and a little to the south of it is the great commercial city of Cattigara. He does not conceive India as projecting very far south; but he endeavours to fix the sites of nearly 270 Indian places, and in the case of 39 towns he mentions the length of the days. He also knows a great number of Indian rivers. The island of Taprobane is described as four times larger than it really is. His calculation as to the extent of the "golden peninsula" (*Maleia*) is more correct, though its length is made too great. He imagines that in the extreme south Asia and Africa are connected by means of some unknown country, a notion which had been entertained by earlier geographers. In the south of Libya he knows the mountains of the moon, which were believed to contain the sources of the Nile. The extreme point mentioned by him in the south-east of Africa is cape Prason. On the west coast of Africa he notices the Islands of the Blessed, and in the north-west of Europe the Cassiterides or tin islands, Albion (*Britain*), Ivernia (*Ireland*), and in the extreme north-west the island of Thule (*Iceland or the Shetland islands*). In the north he places an island called Scandia, which he describes as somewhat smaller than Ivernia; he also knows the Danish islands. He is the first that gives a tolerably accurate description of the Cimbrian Chersonesus. He also, like Herodotus, acknowledges that the Hyrcanian or Caspian sea is a lake, but conceives it to resemble a crescent.

4. After the time of Ptolemaeus, whose work seems to have generally satisfied all men, no geographer of any great importance is known in antiquity; and those who did appear, at best introduced only some corrections in the details, or furnished only descriptions of particular countries. Foremost among these stands Pausanias, about A. D. 174, by whom we have a description of Greece in ten books; he had also travelled in many other countries about which he occasionally gives some useful information, though in regard to things which he had not seen himself, he appears to be rather credulous. Agathemerus, at the commencement of the third century, wrote a small work on geography for his pupil Philo; it consists of only two books, but shows that its author was a man of judgment, and notwithstanding its brevity, contains information

which is not found even in Strabo. Marcianus of Heracleia in Pontus, who seems to have flourished in the beginning of the fifth century of our era, wrote a geographical work belonging to the class of peripli; it consists of two parts, each of which begins with a learned introduction. The first, consisting of two books, treats on the first of the coasts of the Arabian gulf as far as India, and in the second of the west coast of Europe and Libya; the last portion is lost. The second part, consisting of eleven books, is lost with the exception of the introduction. Stephanus of Byzantium, about A. D. 470, wrote a large geographical dictionary which he compiled from the works of a number of earlier authors; we now possess only an abridgment of this great encyclopedia, which was made by the grammarian Hermolaus of Constantinople about A. D. 550. Unfortunately even this abridgment has not come down to us complete; but even in its mutilated condition it is one of the most valuable works to the student of ancient geography, and with it we close the list of Greek geographers; for what was subsequently done by Byzantine writers was not of much importance, and belongs to a period which does not come within the scope of the present work.

5. As the Romans did little to cultivate geography during the most prosperous period of the republic, we cannot wonder that during the decay of the empire they did still less. Geographers in the proper sense of the term do not occur during this period, unless we assign that rank to such compilers as Vibius Sequester, who wrote a little book about rivers, fountains, lakes, groves, marshes, mountains, and nations mentioned by the poets; C. Julius Solinus, Aethicus Ister, and P. Victor. But the less the Romans did for systematic geography, the more we are indebted to them for the Itineraries which were drawn up during this period. Vegetius¹ distinguishes two kinds of itineraries, "*itineraria adnotata*" and "*itineraria picta*". The former consist of lists of places which during a journey the traveller had to touch upon on his road; to this class belong the two itineraries still extant under the name of the emperor Antoninus, the "*Provinciarum Romanarum libellus*", the "*Indiculus civitatum provinciarum Gallicarum*", and the "*Itinerarium a Burdigala ad Hierusalem usque, et ab Heraclea per Aulonam, et per urbem Romam Mediolanum usque*". The second kind consists of topographical maps of the Roman empire, of which the emperors made use during their military expeditions, and which in many respects resembled a map on which all the high roads are marked. We still possess a specimen in the so called "*Tabula Peutingeriana*", a sort of map of Europe and Asia, in which the countries are not marked according to their real geographical posi-

¹ *De Re Milit.* III. 6.

tion, their boundaries, and actual size and form, but one country is arbitrarily placed beside the other extending from west to east, and without regard to its length and breadth. Hence this table is very narrow, but extremely long, and has the form of a broad long ribbon. It derives its name from its former owner, Conrad Peutinger of Augsburg, in the reign of the emperor Charles V; but at present it is in the imperial library at Vienna. The Table as it now exists, was probably copied from the original by some monk of the 13th century; but the original was no doubt drawn up during the latter period of the Roman empire, perhaps in the reign of Theodosius I. These itineraries show how much the want of accurate geographical information was felt, but the extent of knowledge they display is after all but limited. They are the production of an age which forms the close of the ancient world and the beginning of the dark or middle ages, in which geography, like most other sciences, ceased to be cultivated, and became stationary or was forgotten, until a new light burst in upon Europe about the middle of the fifteenth century.

BOOK II.

EUROPE.

THE name of Europe (Εὐρώπη, Europa), which was first employed by Herodotus as a designation of a distinct part of the world, was derived by the Greeks from Europa, the daughter of Agenor, king of Tyre. But it must in all probability be traced to the Phoenician or Hebrew *Aereb*, which signifies "evening", or "west", so that Europe is properly "the land of the west".

The extent of country to which this name was applied, was not the same at all times. In the most ancient passage¹ where it occurs, it seems to denote Greece with the exception of Peloponnesus; but in the time of Herodotus it appears to have been universally applied to the part of the earth which still bears it. Even the boundaries of Europe were not permanently fixed until the time of Ptolemaeus, according to whom it extended from the western or Atlantic ocean eastward to the Tanais (*Don*), the Palus Maeotis (*Sea of Azov*), the Euxine (*Black Sea*), the Propontis (*Sea of Marmora*), the Hellespont (*the Dardanelles*), and the Aegean. Its boundaries in the south were the Mediterranean, and in the north the northern ocean. Ancient Europe accordingly was bounded by three great seas, the western and northern oceans, and the Mediterranean; its principal countries were Hellas, Macedonia, Thrace, Italia, Gallia, Hispania, Germania, and European Sarmatia; and the chief islands belonging to it Britannia, Hibernia, Scandia, Sicilia, Corsica, Sardinia, Creta, Euboea, and a great number of smaller ones.

¹ Hom. *Hymn. ad Apoll. Pyth.* 73, comp. 113.

CHAPTER I.

HELLAS IN GENERAL.

1. The country called by its own inhabitants Hellas (Ἑλλάς), by the Romans Graecia, and by us Greece, had not always the same name nor the same extent. Homer, when speaking of the Greeks, calls them Danai (Δαναοί), Argei (Ἀργεῖοι), or Achaei (Ἀχαιοί). He does indeed use the names Hellas and Hellenes, but they denote only the country and people out of Peloponnesus, which is itself designated by the name of Argos, and its inhabitants by that of Argei. More strictly speaking, however, the name Hellas and Hellenes is confined in the Homeric poems to a district in southern Thessaly, whence it gradually extended to the Isthmus of Corinth, and even included Peloponnesus. In the end the name Hellas was applied to all the countries inhabited by Hellenes, so as to comprise not only the continent of Greece and Peloponnesus, but the islands and even Epirus and Macedonia as far as the river Strymon. The origin of the Latin name Graecia is not quite certain; we know however that a tribe about Dodona in Epirus was originally called Graeci (Γραικοί),¹ and it is possible that the early Italians, having become acquainted with them first, afterwards extended their name to all the inhabitants of Greece. After the destruction of Corinth in B. C. 146, when Greece was subdued by the Romans, it became a Roman province under the name of Achaia, from the Achaean league which had defended the liberty of Greece against the Romans to the last.

2. Greece in the widest sense, accordingly, embraced the whole of the eastern peninsula of Europe, from the south coast of Peloponnesus to mount Scordus in the north, and was bounded in the west by the Ionian sea and Illyricum, and in the east by the Aegean and the river Strymon. The whole length of this country from north to south is about 380 miles, and its average breadth about 230, while its area, exclusive of Macedonia and Epirus, amounts to only 21,121 Engl. square miles. But this extent of country is naturally divided into three great parts, viz. 1. Peloponnesus (Πελοπόννησος), or

¹ Aristot. *Meteor.* I. 14.

the southern peninsula as far as the Isthmus of Corinth; 2. Middle or central Greece ('Ελλάς συνεχής) from the Isthmus and the Corinthian gulf as far as mount Oeta in the north, the gulf of Ambracia forming the boundary in the northwest, and the Sinus Maliacus in the east. 3. Northern Greece, embracing Thessaly, Epirus, and Macedonia.

2. The question as to the ethnography of Greece or its inhabitants has been a subject of much speculation in both ancient and modern times, and we shall here only state what appears to us the most probable view of the matter. Many of the Greek and Roman writers describe the earliest inhabitants of Greece, Italy, and other parts of Europe as Aborigines or Earthborn (αὐτόχθονες); but no one will deny that such expressions can have no other rational meaning than that the origin of the most ancient inhabitants of those countries is buried in utter obscurity. It is admitted on all hands that Europe was peopled gradually, and that it received its inhabitants from Asia. Consequently all the nations of Europe, the Greeks, Italians, Gauls, Iberians, Germans, &c. must have migrated into it from the East. No history has or could have recorded the period when this immigration took place, but we may assume, without fear of being very far wrong, that it happened about B. C. 2000; it may however have lasted for many centuries, and swarms of people probably came into the south of Europe at different times and landed at different points. Their languages, as far as we know them, show that the great majority of them belong to the same stock of nations, in other words, that under whatever names they migrated into Europe, they were all akin to one another, and belonged to the great family of nations now generally designated as the Indo-European or Indo-Germanic. The first great wave that poured in upon the south of Europe from Asia were the Pelasgians, a race which under various names, such as Aones, Leleges, Curetes, Hectenes, Graeci, &c. extended over Asia Minor, Thrace, Macedonia, Greece, and Italy. Simultaneously with them bands of a different race may have immigrated into Europe, but the great body may be fairly designated by the name of the Pelasgians who appear most widely diffused in the countries already mentioned. Their original home appears to have been in the north of India, for the Sanscrit, the ancient and sacred language of India, has a very marked and decided affinity to the languages spoken in south-

ern Europe. That these Pelasgians on their arrival in Europe cannot have been savages, as many speculative traditions would make us believe, is again clear from their language, as it contains a vast number of words relating to agriculture and other social institutions, which they must have brought with them from their original homes. At the time when the light of history dawns upon Greece, the name of the Pelasgians almost entirely disappears, and the country is inhabited by Hellenes. History does not inform us how this change was brought about; but it is highly probable that the Hellenes, themselves a branch of the great Pelasgian nation, by their superior mental and physical constitution, extended from their original homes in Thessaly, and conquered and subdued their kinsmen in the other parts of Greece. These Hellenes again afterwards appear divided into four great branches, the Aeolians, Dorians, Ionians and Achaeans. The Aeolians spread widely over Thessaly, Boeotia and the west of Greece; and shortly after the Trojan times founded a series of colonies on the coast of Asia Minor, and in several islands of the Aegean. The Dorians originally occupying the countries about mounts Ossa and Olympus in Thessaly, migrated northward into Macedonia, and southward into the country of Doris, between mounts Oeta and Parnassus, until about B.C. 1100 they conquered nearly the whole of Peloponnesus and several of the islands in the south of the Aegean, such as Rhodes and Crete. They also effected settlements on the southwestern coast of Asia Minor. The Ionians established themselves in Attica, on the north coast of Peloponnesus, and in various other parts, until after the conquest of Peloponnesus by the Dorians, the Ionians, expelled from Peloponnesus, established the Ionian colonies in Asia Minor. The Achaeans, likewise proceeding from Thessaly, appear in the earliest times to have occupied the greater part of Peloponnesus, where they were subsequently subdued by the immigrating Dorians; but they maintained their independence on the north coast, from which they expelled the Ionians, and to which they gave their own name Achaia.

If, as the ancients report, and some moderns still believe, Greece received a portion of her inhabitants from Egypt, under Cecrops from Sais and under Danaus from Chemnia, or from Phoenicia under Cadmus, the numbers accompanying

these chiefs must have been so small that they exercised no appreciable influence upon the inhabitants of Greece. The latest of these foreign settlers, Pelops, is said to have come from Phrygia; and as the Phrygians undoubtedly belonged to the Pelasgians, we may assume that the immigration under Pelops, about B. C. 1350, forms the close of the Pelasgian immigration into Greece, the commencement of which we have dated about B. C. 2000.

3. Whether we regard Greece in its relation to other surrounding countries, or independently as a country by itself, it presents to us very remarkable and striking features. It is one of the most favoured countries of the ancient world, for being situated between the $36\frac{1}{2}$ and 42 degree of latitude, and the 37 and 43 of longitude, it forms the most southern peninsula of Europe, stretching between Asia and Africa, and surrounded on three sides by the Mediterranean, so that it enjoys the most easy communication with all the other parts of the world. Even the vicinity of Italy, which in some respects is still more happily situated, has had considerable influence upon the development of Greece. Greece stands in the same relation to the rest of Europe, as Europe itself does to the other continents, in the great range of its coast compared with the extent of its surface, so that although its surface is considerably less than that of the small kingdom of Portugal, its coast exceeds that of Portugal and Spain put together. But, if we glance at its mountains, rivers, lakes, valleys, bays, gulfs, and creeks, and examine its productions, we cannot avoid coming to the conclusion that nature, in distributing her gifts, has observed in Greece the greatest moderation. There is no extravagance in any respect, for wealth and plenty are every where so coupled with poverty and want, that we cannot perceive any where either excessive abundance or distressing scarcity. The barrenness of Attica for example, though it forms a strong contrast with the fertility of Thessaly and Boeotia, yet is not altogether unmitigated, and only served as a stimulus to the activity and enterprise of its inhabitants.

4. As to the orography or the mountain system of Greece, Macedonia is protected in the north by mounts Scordus and Orbelus, both of which belong to the range of mount Hæmus (*Balkan*); in the south of Macedonia, the northern frontier of Greece proper is formed by a range of mountains

called the Cambuni, which traverse the country from east to west, and separate Thessaly and Epirus from Macedonia and Illyricum. About midway this range of mountains is intersected by the lofty range of Pindus which proceeds southward and forms as it were the backbone of Greece, separating Thessaly on the east from Epirus on the west. Mount Pindus then extends in different ramifications to the east and west under the names of Aracynthus, Othrys, Oeta, Parnassus, Hēlīcon, Parnes, and Pentēlīcon, as far as Sunion, the southernmost promontory of Attica. This rocky skeleton gives to the country the character of a continent; while in the east the coast is protected against the inroads of the Aegean by mount Olympus, which forms the eastern extremity of the Cambunian range, and extends southward in an unbroken line to mounts Ossa and Pelion, except at the point where the river Peneius has forced its passage into the Aegean. The mountain system of Peloponnesus is more intricate, but even here we may regard the chains of Erymanthus and Cyllene in the north as the basis, from which two ranges proceed almost at right angles to the south. In the east a range issues from mount Cyllene and proceeds down to the southern extremity of the peninsula under the names Stympḥālus, Parthēnius, Parnon, and Zarax down to cape Maleia. The western range, proceeding from mount Erymanthus, extends, though not in an unbroken line, southwards under the names of Phölōē, Lycaeus, Parrhasius, and Taÿgetus which terminates in cape Taenarum. These two ranges extending southward form an extensive midland country which is again traversed across by two chains, a northern one called mount Trachys, and a southern one bearing the names of Scirītis and Borēus, the latter of which alone is connected with the western main line of mountains. The countries of Argolis, Messenia, and Elis are traversed by smaller ranges which issue like ribs from the main chains. The Onean, and Geranean mountains in the north-east of Peloponnesus and the chain running along the Isthmus of Corinth form the connection between the mountain systems of the peninsula and those of the mainland.

5. The river system of Greece as of every other country is determined by that of the mountains, for rivers are the natural channels by which the waters gathering in the mountains and plains are drained off. The principal mountains

send forth the chief rivers, but as the surface of Greece is but small, the rivers though flowing in some instances from lofty mountains, have generally only short courses and are not large; but their number is very great. The principal rivers of Greece, which at the same time mark its most important water courses, are, 1. The Pēnēus (Πηνειός); in the middle ages it bore the name of Salabrias, and is now called *Salambria*. Its sources are on mount Lacmon, the northern part of Pindus; it traverses Thessaly in a great curve, and after a course of 500 stadia, during which it receives numerous tributaries, it flows into the Aegean through the valley of Tempe, between mounts Ossa and Olympus. 2. The Achēlōus (Ἀχελῷος), now called *Aspropotamo*, has its origin in the north-west of mount Pindus, flows in a southern direction through Epirus, forms the boundary between Acarnania and Aetolia, and discharges itself into the Ionian sea opposite the little island of Doliche. 3. The Asōpus (Ἀσωπός), now *Vuriemi* in its upper part, and *Vuriendi* in the lower, has its main sources on mount Cithaeron in Boeotia, between Thebes and Plataeae, and empties itself on the north of Orōpus into the Eurīpus, opposite the town of Eretria in Euboea. 4. The Alphēus (Ἀλφειός), now *Rufea* or *Rufia*, has its sources not far from those of the Eurotas in the southeast of Arcadia near Phylace, traverses Arcadia and Elis in a northwestern direction, and after passing by Olympia empties itself into the Cyparissian bay. 5. The Eurotas (Εὐρώτας), now in its upper and middle course called *Iris* and *Niris*, and in its lower or southern part *Basilopotamo*, the only great river of Laconia, has its origin on the southern slope of mount Sciritis in Arcadia, traverses Laconia from north to south and empties itself into the Laconian gulf. 6. The Pamīsus (Πάμισος), now *Pirnatza*, in Messenia, flows from the mountains in the southwest of Arcadia, passes through the rich valley of Messenia, and discharges its waters into the Messenian gulf.

6. Lakes are not uncommon in Greece, and are formed chiefly in the valleys of Thessaly and Boeotia. The principal ones are 1. L. Ascūris, (Ἀσκούρις) now *Ezero*, on the southwest of mount Olympus near the town of Lapathus. 2. Boebēis (Βοιβηῖς), now *Karla*, at the southwestern foot of mount Ossa in Thessaly, from which it separates Magnesia. 3. L. Cōpāis (Κωπαῖς), in ancient times called Cephissis, and

now *Lago di Topoglia*, or *lake of Livadia*, on the southwest of mount Ptoon, receives many small rivers and is connected with the Euripus by subterraneous passages, called catabothra. 4. L. Hylce (Ἵλκῆ), now *Livadhi* or *lake of Senzina*, in the vicinity of Thebes in Boeotia, and separated from L. Copais by mount Phicion. 5. L. Stymphālis (Στυμφαλὶς), now lake of *Zaraka*, in the north of Arcadia, south of the town of Stymphalus. 6. L. Lerne (Λέρνη), in the neighbourhood of Argos in Argolis, was thoroughly drained even by the ancients, as it was in reality only a marshy swamp.

7. No other country in Europe is so finely indented by bays and creeks as Greece, and is therefore so well fitted to make its inhabitants look to the sea as their main element. The sea seems at one time to have fearfully struggled against the land from the southeast, until its force was broken by the projecting promontories. In this manner were formed, the Messenian or Asinaean gulf (gulf of *Koron*), the Laconian gulf (g. of *Kolocythia* or *Kolochina*), the Argolic gulf (g. of *Napoli di Romania*), the Saronic gulf (g. of *Egina*), the Maliac gulf (g. of *Zeitun*), and the Thermaic gulf (g. of *Salonice*). All these gulfs and bays penetrate deeper into the country than those on the western side of Greece, with the exception of the Corinthian gulf (g. of *Lepanto*), which seems to have arisen during an earthquake and forms a separate sea by itself with the gulf of Crissa (g. of *Salona*). The only other bays on the west coast are the Cyparissian (g. of *Arcadia*) and the Ambracian (g. of *Arta*). The principal capes or promontories, beginning from the southern point of Peloponnesus and proceeding northward along the eastern coast are; Taenaron (c. *Matapan*), Maleia (c. *S. Angelo*), Scyllaeon (c. *Skylo*) in the southeast of Argolis; Sunion (c. *Colonna*) in the south of Attica; Geraeston (c. *Mantelo*) in the south of Euboea; and Sepias (c. *S. Georgio*) in the south of Magnesia. On the west coast of Greece, proceeding from north to south, we first have the formidable Acroceraunion (c. *Chimera*), the northwestern extremity of the Ceraunion mountains in Epirus; Leucāte (c. *Ducato*) at the southern extremity of Leucadia; Chēlonātas (c. *Tornese*) on the coast of Elis, and Acrītas (c. *di Gallo*) in the south of Messenia.

CHAPTER II.

PELOPONNESUS (Πελοπόννησος, MOREA).

1. **PELOPONNESUS**, the name of the great southern peninsula of Greece, does not occur either in the *Iliad* or the *Odyssey*, but is first found in the Homeric hymn on Apollo.¹ In the earlier times it appears to have been called *Argos* or *Apia*; its modern name *Morea*, which is said to be derived from *mora*, a mulberry tree, because the peninsula resembled a leaf of the mulberry tree, with which it has in fact no resemblance, is probably of Slavonic origin, and signifies a "maritime country".² The name Peloponnesus (Πελοπόννησος) or island of Pelops was derived from the mythical king Pelops, who was believed to have immigrated from Asia Minor and to have founded a new dynasty of princes, but whose name may possibly be identical with Pelasgus, so that Peloponnesus would be the Pelasgian island. Its greatest length from north to south is about 135 miles, and its breadth is about the same. It is connected with the mainland by the Isthmus of Corinth. The great body of its inhabitants consisted, in the earliest ages, of Achaeans, most of whom at the time of the Doric conquest, about B. C. 1100, were subdued by the Dorians, while a portion migrated northward, and having expelled the Ionians inhabiting the northern coast, took possession of the district and maintained themselves there under their ancient name, from which the district itself derived that of Achaia. The whole of Peloponnesus was divided in the historical times into nine distinct states or districts.

2. **Laconica, Laconice** or **Laconis** (Λακωνική, Λακεδαίμων), the southernmost part of Peloponnesus, terminating in cape Malêa or Maleae (Μαλία, Μαλείαι, c. *S. Angelo*) in the east, and cape Taenarium, Taenarum or Taenarus (Ταινάριον, Ταίναρον, c. *Matapan*) in the west. In the north it bordered on Arcadia and Argolis, while on all other sides it was surrounded by the sea, the Messenian and Laconic gulfs and the Myrtoum mare (Μυρτώων πέλαγος), so called from the small island of

¹ v. 250, 290.

² From *mor* or *more*, the sea, just as Armorica in Gaul signified the country on the sea-coast.

Myrto in the south of Euboea. The central part of Laconia forms a broad valley shut in on the west by the range of Taygetus (Ταύγετον) and in the east by that of mount Parnon (Πάρνων). This valley is traversed from north to south by the river Eurotas (Εὐρώτας; *Basilopotamo* or *Iris*), which has its sources in the north near the little town of Asea, flows for a time under ground, and on reappearing continues its southern course, until it reaches the Laconian gulf. The valley of the Eurotas had excellent soil and was very fertile, with the exception of the coast which is for the most part rocky. *Sparta* (Σπάρτη, also Λακεδαιμῶν) near the modern *Mistra*, was the capital and ruled over the country, the great body of whose inhabitants had during the Doric conquest been reduced to the condition of perioeci (περίοικοι) or plebeians and helots (ἐῷλωτες) or slaves. All political power was in the hands of the Doric citizens of Sparta, whose number does not appear to have amounted at any time to more than about 9000. The form of government was a mixture of the kingly and aristocratic, but it became in the end an unmitigated oligarchy. Sparta was situated on the Eurotas, at the foot of mount Taygetus, and was during the greater period of its existence unprotected by walls, the valour of its citizens being regarded as a sufficient protection. But in the reign of Cassander, king of Macedonia, the city was surrounded by walls. It was distinguished for its temples and other public buildings, among which we may notice the temple of Athena Chalcioecos; the Persice, a covered walk near the market-place, in which the Persian booty was kept; the Choros in the market-place, where the youths performed their dances in honour of Apollo; the Platanista, the theatre, the sepulchral monuments of Pausanias and Leonidas, the Scias where the people assembled, and the Leschae or lounges and promenades. A suburb of Sparta bore the name of Limnae, and the port town *Gythium* (Γύθειον or Γύθειον) with its naval arsenals was at a considerable distance, on the west of the mouth of the Eurotas. Ancient Sparta is at present a heap of shapeless ruins.

Among the other towns of Laconia we may notice *Amyclae* (Ἀμύκλαι), 20 stadia south of Sparta on the right bank of the Eurotas, celebrated for its temple of Apollo and his magnificent throne, in honour of whom the festival of the Hyacinthia was celebrated. *Helos* (Ἑλος), east of the

mouth of the Eurotas, an ancient city which bravely defended its independence against the Doric invaders, and from which all Laconian slaves are said, though erroneously, to have derived their name of Helots. *Therapne* (Θεράπνη or Θεράπναι), a little to the north-east of Sparta, known as the birthplace of Helen, and as the principal seat of the worship of the Dioscuri. *Epidaurus Limēra* (Ἐπίδauρος ἡ λιμηρά), on the southern part of the east coast of Laconia, was celebrated for its worship of Asclepius. *Sellasia* (Σελλασία or Σελασία), north-east of Sparta, on the Oenus, a tributary of the Eurotas, is noted for the great battle fought in its neighbourhood in B. C. 221 between Cleomenes, king of Sparta, and Antigonos Doson of Macedonia. *Caryae* (Καρίαι), in the north-east of Laconia, near the Arcadian frontier, celebrated as the place where the Spartan maidens performed their solemn dance in honour of Artemis Caryatis, from whom the well-known female figures (Caryatides) in architecture seem to have derived their name. Laconica contained many other towns, but they are not of sufficient historical importance to be noticed here.

3. **Messenia** (Μεσσηνία or Μεσσήνη), the southwestern district of Peloponnesus, was bounded in the east by Laconica, mount Taygetus forming the boundary, in the north by Arcadia and Elis, and in the south and west by the sea. About the central part the country is traversed from north to south by the river Pamīsus (Πάμισος), which forms a broad and most fertile valley or plain, especially near its mouth. But besides the Pamīsus, numerous other streams, among which we may notice the Balyra (Βαλύρα) form fertile valleys, while the Messenian mountains are not as high and rugged as those of Laconica. Altogether Messenia was perhaps the most fertile country in ancient Greece. At the Doric migration Messenia also fell into the hands of the conquerors, but they treated the people more mildly than the Dorians of Laconica. This circumstance combined with the greater prosperity of Messenia provoked the Lacedaemonians, who, after a brave defence of the Messenians in two protracted wars, reduced them in B. C. 668 to the condition of Helots, and distributed their lands among themselves. Messenia thus remained subject to Sparta, until Epaminondas, in B. C. 369, restored the country and its inhabitants to independence. The area of Messenia is about 1160 square miles.

The capital, *Messene* (Μεσσήνη), in the central part of the country, was built in B. C. 369, when Epaminondas restored the independence of Messenia. It was situated upon a ragged mountain between two plains, and had for its citadel mount *Ithome* (Ἰθώμη) which contained a famous temple of Zeus, and rises abruptly to the height of 2630 feet, forming one of the most conspicuous points in Peloponnesus. The most renowned city on the west coast was *Pylos* (Πύλος, *Navarino*), the residence of Nestor, the aged and wise counsellor of the Greeks in the Trojan war. In the time of the Peloponnesian war Pylos lay in ruins, like the other Messenian towns, but it was then fortified by the Athenians to enable them to annoy the Lacedaemonians in their own country. The most celebrated among the other Messenian towns, which are not very numerous, were *Ira* or *Eira* (Εἶρα), a mountain fortress in the north, famous for the siege which Aristomenes sustained there for eleven years during the second Messenian war; *Corone* (Κορώνη), *Methone* (Μεθώνη), *Cyparissus* or *Cyparissia* (Κυπαρισσία), *Andania* (Ανδανία), an ancient residence of the kings of the Leleges, and *Stenyclerus* (Στενύκληρος), celebrated for the great and fertile plain in its vicinity and as the residence of the first Doric king Cresphontes.

4. **Elis** or **Elea** (Ἠλῆς, Ἠλεία), the country on the west coast of Peloponnesus, was surrounded in the north by Achaia, in the east by Arcadia, in the south by Messenia, and in the west by the sea. The southern frontier was formed by the small river Neda (Νέδα). Elis has no mountains of its own, its hills being only offshoots of the Arcadian mountains, which sink down towards the sea. The country therefore has many plains and a great amount of most fertile land; but its coast is almost an unbroken sandy level, and has but few harbours. All its rivers flow in a western direction from the Arcadian heights. The principal river in the north is the *Peneus* (Πηνειός), with its tributary, the Ladon (Λάδων), which Homer calls the Selleëis (Σελλήεις); it has its sources on mount Erymanthus, and, passing in its course the city of Elis, empties itself into the sea. The *Alpheus* (Ἀλφειός) in the south has its sources near those of the Eurotas, and having traversed the south-west of Arcadia enters Elis not far from Olympia which it passes in its westward course. This river is famous in mythblgy for its sup-

posed connection with the spring Arethusa, near Syracuse in Sicily. Elis was originally inhabited by the Epeians (Ἐπειοί) who belonged to the Pelasgian stock. At the time of the Doric migration Oxylus, an Aetolian, with a band of followers is said to have taken possession of Elis, and the Aetolians and Epeians gradually united into one nation which bore the name of the Eleans. After this however great changes must have taken place, for Elis was divided into three parts, the northern being called *Elis*, *Elis proper* or *Hollow Elis*, the middle portion, on the north of the Alpheius *Pisatis*, and the southern part *Triphylia*. Elis thus consisted of three independent states; but they do not appear to have lasted long, for at an early period in the historical times we hear only of Eleans and their subjects (περίοικοι), and the Pisatans and Triphylians disappear. The chief city in Elis proper was *Elis* (Ἔλως) situated on an eminence on the river Peneus. It is mentioned in Homer as a town of the Epeians, and Oxylus made it his residence. It was originally fortified, but soon after the Persian wars the inhabitants of several villages built an enlarged town round the ancient citadel, and the new city thus formed was left unprotected by walls, its inhabitants relying on the sanctity of the place on account of the sacred character of the country which contained the sanctuary of the Olympian Zeus. After this, Elis became a splendid and populous city; but at present scarcely any thing but heaps of rubbish remain, though we know that it contained many temples such as those of the Charites and Athena. *Cyllene* (Κυλλήνη) on the coast formed the port of Elis. *Pylos* (Πύλος) which some regard as the residence of the Homeric Nestor, was likewise situated in Elis proper, at the junction of the Ladon and Peneus, but must be distinguished from a third Pylos on the coast of Pisatis. The chief town in this latter district was *Pisa* (Πίσσα), north of the Alpheus near the borders of Arcadia. It was destroyed at an early period by the Eleans, and so completely that, as no remains were to be seen, some doubted whether it ever had existed. The most important and most celebrated place in Pisatis was *Olympia* (Ὀλυμπία), not far from Pisa on the banks of the river Alpheus; it was not a town, but a district on the northern bank of the river, containing the temple of Zeus near which the Olympian games were celebrated. The plain is now called *Andilalo*.

The sanctuary was about 300 stadia from Elis; it was surrounded by the sacred olive-grove, called Altis, and at some distance from it was the stadium or race-course. At first, the place had been celebrated as the seat of an oracle of the Olympian Zeus, but subsequently it became still more so by the periodical celebration of the Olympian games, which were believed to have been instituted by Pelops or Heracles, and after some interruption to have been restored by Iphitus. They were celebrated at the end of every fourth year, and the celebration from which the Olympian era was dated took place in B. C. 776. The place contained no doubt many houses for the accommodation of the numerous visitors who flocked to the place on those festive occasions, but it did not form a civil community. The most remarkable building was the temple of Zeus with the famous statue of the god by the great Pheidias. The temple was 68 feet high, 95 broad, and 230 long, and was adorned with many and costly gifts. But none of these ornaments equalled in beauty, grandeur, and costliness, the chryselephantine statue of Zeus, seated on a throne of ivory. On his head the god wore a crown, in his right hand he held the figure of Nike, and in his left a sceptre. Pheidias, in making this statue, is said to have been guided by the idea furnished by Homer.¹ Olympia contained many other temples and public buildings, and the number of its statues is estimated at 3000. All these have now disappeared, the great buildings having been used as quarries for modern houses. Many of the sites however can still be traced with tolerable accuracy. Among the towns in Triphylia we need notice only *Lepreum* (Λέπρεον) in the south; it was a place of some importance down to the latest times of Greece, and paid an annual tribute of one talent to the Olympian Zeus; *Samicum* (Σαμικόν), on the coast with a famous temple of Poseidon; and *Pylos* (Πύλος), between Samicum and Lepreum, which Strabo regards as the Pylos of Nestor. Many other towns of Elis were destroyed by the Eleans at an early period.

5. **Arcadia** (Ἀρκαδία), the central part of Peloponnesus, was bounded on the east by Argolis, on the north by Achaia, on the west by Elis, and on the south by Messenia and

¹ Il. I. 528: "Ἡ καὶ κυανέῃσιν ἐπ' ὀφρεῖσι νεῦσε Κρονίων"
'Αμβρόσιαι δ' ἄρα χαίται ἐπεβρώσαντο ἄνακτος
Κράτος ἀπ' ἀθανάτω· μέγαν δ' ἐλέλιξεν Ὀλομπον.

Laconica. Its area is about 1700 square miles; it is surrounded on all sides by mountains which protect it from the rest of Peloponnesus; but the interior also is traversed by mountains in all directions. In the western part the mountains are wild, high, and bleak, and the valleys are small and not very fertile, in consequence of which the west of Arcadia was but thinly peopled, and its inhabitants are described as the rudest of the Greeks. In the eastern portion, on the other hand, the mountains are less high, and the valleys broader and more fertile. But these valleys are so completely shut in by mountains, that in several instances the waters have no outlet, but force their way through subterraneous chasms in the rocks. The principal mountains are: in the north *Cyllene* (Κυλλίνη) the highest in Arcadia, with a sanctuary of *Hermes*; *Erymanthus* (Ἐρύμανθος), the haunt of the Erymanthian boar said to have been slain by *Heracles*; *Parrhasius* (Παρθάσιος) in the south-west; *Maenalus* (Μαίναλος) in the south-east, the usual residence of the Arcadian god *Pan*; ¹ *Lycæus* (Λύκαιος), the chief range in the south, sacred to *Zeus*; *Stymphalus* (Στύμφαλος), in the north-west, at the foot of which was lake *Stymphalis*, where *Heracles* was said to have killed the *Stymphalian* birds. The great mountain separating Arcadia from *Elis* bore the name of *Pholoë* (Φολόη). The chief rivers of Arcadia were the *Alphæius* (Ἀλφειός), the greatest in all Peloponnesus, with its northern tributaries, the *Ladon* (Λάδων) and *Erymanthus* (Ἐρύμανθος); the *Styx* (Στύξ, now *Mauronero*) in the north, near *Nonacris*, was celebrated as forming the supposed entrance to the lower world, because its waters which fall into the *Crathis* were thought to be injurious both to men and beasts; ² and the *Clitor* (Κλειτέρω) whose water was believed to produce in those who drank of it an aversion to wine.³ Several *Achaean* rivers, moreover, have their sources in Arcadia, such as the *Crathis* and *Erasinus*.

The inhabitants of Arcadia were the same from time immemorial, probably *Pelasgians*, for being protected by its mountains the country was not conquered by the *Dorians* at their invasion. They regarded themselves as the most ancient of the Greeks, calling themselves *Προσέληνοι*, that is, older

¹ Virg. *Eclog.*: *Versus Maenalii*, pastoral songs.

² Vitruv. VIII. 8.

³ Ovid, *Met.* XV. 322.

than Selene (the moon), or in other words, than the Argives, who believed themselves to be descended from Selene or Io. Their country was little adapted for agriculture, whence most of them, especially in the western highlands, led a pastoral life for which they are so celebrated in poetry; but they were at the same time the most uncultivated among the Greeks.

The most ancient and largest of the Arcadian towns was *Mantineia* (*Μαντίνεια*), on the small river Ophis, where its remains still bear the name of *Paleopoli*. It is mentioned as early as the Homeric poems, and is celebrated in history for two battles fought in its vicinity: the first in the Peloponnesian war, B. C. 418, in which the Spartan king Agis gained a decisive victory over the Argives and the Mantineians who were allied with them; and the second in B. C. 362, in which Epaminondas after defeating the Spartans lost his life. In B. C. 222 the town was taken and plundered by Antigonos Doson, and its name was changed into Antigoneia, which it retained until the time of Hadrian, who restored its ancient name and conferred several privileges upon the place, because his favorite Antinous claimed to be descended from the Mantineians. The same emperor adorned the city with temples and monuments of his favorite. On the north of Mantineia, on a small lake, was situated the ancient town of *Orchomenus* (*Ὀρχομενός*, now *Kalpaki*), celebrated even in remote times for its excellent flocks of sheep. *Pheneus* (*Φένεος*) on the north of the Stympalian lake, was the seat of the ancient Arcadian tribe of the Azanes, and the place from which Evander was said to have migrated to Italy. Ruins of it are still seen near the village of *Phonea*. *Stymphalus* (*Στύμφαλος*), on lake Stympalus which often inundated the country, discharged its waters through a mountain chasm, and after a course of 200 stadia reappeared in Argolis as a river under the name *Erasinus*. The town was in ruins even in the time of Strabo. Other towns in the north were *Clitor* (*Κλειτώρ*), *Psophis* (*Ψώφης*), *Caphyae* (*Καφύαι*), and *Thelpusa* (*Θελπούσα*) on the river Ladon, which is said to have had the purest water of all the Greek rivers, and is celebrated in mythology for the story of Daphne. Further south we have *Trapezus* (*Τραπῆζους*), the metropolis of Trapezus on the Euxine, but it was in ruins as early as the time of Pausanias. The most recent and most southern

city of Arcadia was *Megalopolis* (Μεγαλόπολις, "the great city"; ruins near the village of *Sinano*). It was built in B. C. 371, on the advice of Epaminondas, against the Spartans, and completed in 3 years. It was situated on the river Helisson, had 50 stadia in circumference, and was peopled by the inhabitants of 38 Arcadian towns. Its population rose to 65,000 souls, so that it could oppose Polysperchon with an army of 15,000 men. It joined the Achæan league, and in B. C. 222 was taken by the Spartan king Cleomenes. It was the native place of Polybius the historian, and Philopoemen, the brave general of the Achæans. *Pallantium* (Παλλάντιον), north-west of Megalopolis, is the place, whence, according to some, Evander went to Italy and there founded a town of the same name on the banks of the Tiber. *Tegea* (Τεγέα), in the south-east of Arcadia, was an ancient city mentioned by Homer. Its inhabitants play a conspicuous part in the history of Greece, and are said to have invented the art of making iron arms instead of brazen ones. The town contained a splendid and celebrated temple of Athena Alea, which in size and style surpassed all the temples of Peloponnesus, and contained an ivory statue of the goddess. Ruins of Tegea still exist near *Paleo-Episcopi*, a few miles south of *Tripolitza*. Among the other less important towns of Arcadia we may mention Phigalia (Φιγαλία, now *Paolitza*); about 6 miles from this town, there was a splendid temple of Apollo Epicurius on mount Cotylon, fine sculptures from which (*Phigalian marbles*) are now preserved in the British Museum.

6. **Argolis, Argeia, or Argos** ('Αργολίς, 'Αργεία, 'Αργος), the eastern peninsula of Peloponnesus, lay between the Saronic gulf which divides it from Attica, and the Argolic gulf which separates it from Laconia. On the land-side it was bounded on the west by Arcadia, and on the north by the territories of Philus and Corinth. Argolis appears to have been inhabited and cultivated before many other parts of Greece, whence it is the scene of the most ancient mythical stories, as those of Inachus, Phoroneus, Danaus, Perseus, Heracles, Io, Adrastus, Eurystheus, Diomedes, and Agamemnon. It was from Argolis that the leaders in the wars against Thebes and Troy proceeded. The country was originally divided into several independent kingdoms, as Argos, Mycenæ, and Tiryns. In later times the whole of Argolis was divided

into the territories of the principal cities, as Argeia, the territory of Argos, Epidauria, the territory of Epidaurus, &c., to which may be added Cynouria (Κυνουρία), the southern part of Argolis, bordering on Laconia. The eastern and western, and, to some extent, the northern parts of Argolis are mountainous, and between them lies the plain of the city of Argos. In the south, mount Parnon extends along the Laconian frontier: further north, on the borders of Arcadia, we have mount Parthenius (Παρθένιος, now *Bartenia*), Creion, Artemision, and proceeding northward, mount Lyceion, while in the eastern peninsula which is very rugged, mount Arachnaion forms the highest part, rising upwards of 3600 feet above the sea. The principal rivers are the *Inachus* ("Ιναχος, now *Banitz*) and its tributary the *Charadrus* (Χαράδρος, now *Xeria*), both having their sources in mount Artemision; the *Cephissus* (Κηφισσός), likewise a tributary of the Inachus; and the *Erasinus* (Ερασίνος, now *Kephalará*), the only river in the plain of Argos, which has water all the year round, and was believed to be the continuation of the Stymphalus. All the other rivers of Argolis are scarcely more than mountain torrents, and in summer most of them are dry. The plain of Argos in summer is much in want of moisture, whence Homer calls it πολυδίψιον "Ἄργος. The most ancient inhabitants of Argolis were no doubt Pelasgians; but at the time of the Doric invasion, the country was inhabited by Achaeans, who for a long time resisted the invaders until in the end they were obliged to submit, and Argos became one of the Doric states of Peloponnesus.

The chief cities of Argolis were *Argos* or *Argi* ("Ἄργος, now *Argos* or *Arhos*), sometimes distinguished by the epithet "the Achaean" from the Thessalian or Pelasgian and from the Amphiloichian Argos on the Ambracian gulf, was situated on the Charadrus not far from the Inachus, in a plain which is one of the largest in Peloponnesus, being from 10 to 12 miles in length and from 4 to 5 in breadth. Its citadel Larissa was on a hill at the western extremity of the city, and its port *Nauplia* (Ναυπλία, now *Napoli di Romania*) was at a considerable distance. Argos was unquestionably one of the most ancient cities of Greece, and was built by the Pelasgians, Larissa being a Pelasgian name. The Argives were among the most pious people in Greece; they worshipped Hera above all other divinities, and the great temple of this

goddess was situated outside the city, between Argos and Mycenae. Within the city the most splendid of all the temples was that of Apollo Lyceus. *Lerna* (Λέρνη) was on the coast of the Argolic gulf, south of Argos. Near this place was the lake or swamp of Lerna, where Heracles slew the many-headed hydra; not far from this, likewise on the coast, was the Alcyonian lake, which is said to have been of unfathomable depth, and by which Dionysus descended into the lower world to fetch Semele. *Mycenae* (Μυκῆναι) north of Argos, at the foot of mount Euboea, is said to have been built by Perseus, and to have been surrounded by him with Cyclopean walls. In the Homeric poems it appears as the capital of the kingdom of Agamemnon; but in the historical times it gradually decayed, until it was finally destroyed by the Argives. Some interesting remains of this city of Agamemnon still exist, as the so called treasure-house of Atreus, and the lion gate which contains the most ancient sculptures known in Greece; both are constructed of huge blocks of stone in the style commonly called Cyclopean. In ancient song the place is celebrated for its wealth. *Tiryns* (Τίρυνς), a few miles to the south-east of Argos, once the capital of a small kingdom in Argolis, was likewise famous for its strong Cyclopean walls and fortifications, which excited astonishment even among the later Greeks themselves. Heracles was believed to have been brought up at Tiryns. At a later period this town was likewise destroyed by the Argives, who transferred its inhabitants to their own city. Ruins of the place still exist near the convent of *Dimitri*. *Epidaurus* (Ἐπίδαυρος, now *Pidauro*), in the east of Argolis, on the coast of the Saronic gulf. It was said to have been built by Carians and Ionians, but was subsequently conquered by the Dorians. The town owed its importance to the temple of Asclepius, which was situated about 5 miles from it, and was visited by numerous invalids, many of whom on quitting the temple left behind tablets containing accounts of their illnesses and their cure. *Troezen* (Τροζήν, now *Dhamala*), on the south of Epidaurus, at some little distance from the Saronic gulf, with Pogon, opposite the island of Calauria, for its port. It was originally called Poseidonia, from the worship of Poseidon, and was believed to have received the name of Troezen from its king Pittheus, who called it Troezen after his brother. It was at all times a

town of some importance, and its inhabitants distinguished themselves by their kindness towards the Athenians during the invasion of Xerxes. The town was full of splendid temples and works of art. Ruins of it still exist at Dhamala. *Hermione* (Ἑρμιόνη, now *Kastrì*), in the south of the peninsula of Argolis, on the bay which derives its name from the town, was a flourishing place at a very early period; it contained many temples, among which that of Demeter Chthonia was especially celebrated. *Nemea* (Νεμέα), a valley in the north of Argolis between Phlius and Cleonae, with a grove containing a splendid temple of Zeus, in honour of whom the Nemean games were celebrated every other year. *Cleonae* (Κλεωναί, on the east of Nemea, on the road from Argos to Corinth, was situated on a stream of the same name which flowed into the Corinthian gulf. In the best period of Greek history it formed an independent state, and was celebrated for the Nemean games held in its vicinity. Ruins of it still exist near a place called *Klenes*.

7. **Achaia** (Ἀχαΐς), originally called Aegialos or Aegialeia (Αἰγιαλός or Αἰγιάλεια), that is, "coast land," in the north of Peloponnesus, is bounded on the north and west by the sea, on the south by Elis and Arcadia, and on the east by the territories of Sicyon and Phlius. In the eastern part the country is very narrow, but broader in the west. In the south it is separated from Arcadia by lofty mountains, such as the ranges of Erymanthus, Ceryneia, Crathis, and Cyllene, which descend towards the sea, so that Achaia forms in fact only the northern slope of those mountains which sink abruptly down towards the sea. In the west there are some extensive plains, but on the whole the country is poor; its coasts are generally low and not well provided with harbours. The two principal promontories of Achaia are in the west, viz., Rhion (Ῥίον, now *Castello di Morea*), at the entrance of the Corinthian gulf, and Araxus (Ἀραξός, now *Capo and Castro Papa*), at the south-western extremity of the bay of Patrae. The principal rivers are the Larissus which forms the boundary between Elis and Achaia; the Pierus, which flows into the bay of Patrae and has numerous tributaries; the Selinus, which flows from mount Erymanthus and empties itself into the Corinthian gulf near Helice; the Crathis, and the Sythas or Sys, which forms the boundary between Achaia and Sicyonia. At the time of the Doric migration Achaia,

then still called Aegialos or Ionia, was inhabited by Ionians; they were expelled by Achaeans, who had been driven from other parts of Peloponnesus by the Dorians, and Aegialos was taken possession of by Achaeans who gave to the country the name of Achaia. The country which under the Ionians had been divided into 12 districts or townships, retained the same division under the Achaeans. It was governed by the descendants of Tisamenus, a son of Orestes; but afterwards royalty was abolished and a democratic form of government was instituted, the 12 Achaean towns forming a confederacy for mutual defence and protection. They took scarcely any part in the common affairs of Greece, until the period of the Macedonian supremacy, when they formed the Achaean league which was soon joined by other states against the common enemy. When after the destruction of Corinth, in B. C. 146, the Romans made Greece a Roman province, they called it by the name of Achaia, whence *Achaeus* in Latin was then synonymous with *Graecus*.

The twelve Achaean towns were: *Dyme* or *Dymae* (Δύμη), on the western extremity of the bay of Patrae, not far from the coast; ruins of it still exist near *Karavostasi*; *Patrae* (Πάτραι, now *Patras*), on the south-west of cape Rhion, is not often mentioned in ancient history, and gradually became a place of no importance, until Augustus after the battle of Actium rebuilt and enlarged it and increased the number of its inhabitants by adding to them those of the neighbouring Dyme. Patrae then became a flourishing town, and was even honoured with the title of a Roman colony. *Pharae* (Φαραί), in the west of Achaia, on the river Pierus, was added by Augustus to the territory of Patrae; *Aegium* (Αἴγιον, now *Vostitza*), on the coast of the Corinthian gulf; the meetings of the Achaean league were held near this town in a grove sacred to Zeus; *Helice* (Ἑλίκη), likewise on the coast, on the south-east of Aegium, was a very ancient place, but was destroyed during an earthquake, or rather swallowed up by the sea, in B. C. 373, for the ground on which the town stood sank down and was covered by the sea.¹ The neighbouring town of *Bura* (Βούρα) was destroyed by the same earthquake, but was afterwards rebuilt; *Aegae* (Αἰγᾶι), at the mouth of the Crathis,

¹ Paus. VII. 25. § 5; Polyb. II. 41.

with a celebrated temple of Poseidon; *Aegira* (Αἰγίρα, near *Maura Litharia*), to the east of Aegae, situated on a lofty rock, was the chief port town of Achaia; *Pellene* (Πελλήνη), the most easterly of the Achaean towns, was situated on a hill and was strongly fortified. The inhabitants took part in the expedition against Troy, and, being shipwrecked on their return, are said to have peopled the peninsula of Pallene in Thrace, which derived its name from them. The following towns are of less importance; *Olenus* (Ὀλένως) on the bay of Patrae; *Leontium* (Λεόντειον) in the interior, near the river Selinus; *Ceryneia* (Κερύνεια), between Helice and Bura; *Tritaea* (Τρίταια), on the east of Pharae near the Arcadian frontier; and *Rhypae* or *Rhypes* (Ῥύπες), on the north coast between Patrae and Aegium; it was destroyed by Augustus, and its inhabitants were transferred to Patrae. It will be observed that the number of towns here enumerated is 14 instead of 12, which may be explained by the fact that, after the destruction of Helice and Bura, two new towns were added to complete the original number of twelve.

8. **Sicyonia** (Σικυωνία), the territory of Sicyon, which is regarded by some as a part of Achaia, was bounded in the west by Arcadia and Achaia, in the north by the Corinthian gulf, in the east by the territory of Corinth, and in the south by that of Phlius. Its area was scarcely 100 square miles, and its principal river the Asopus. The southern part is rather mountainous, but the district near the sea is a fertile plain, producing excellent olives and almonds. Its chief town, *Sicyon* (Σικυών), was situated a little to the west of the Asopus and a few miles from the coast. The ancient city stood in the plain, but when this was destroyed by Demetrius Poliorcetes, another was built on high ground near the acropolis. The port at the mouth of the Asopus is said to have been connected with the city by two long walls. Sicyon was one of the most ancient seats of the arts among the Greeks, though it was essentially a Doric place. Under the Romans, it gradually declined; ruins still exist near the village of *Camari*.

9. **Phliasia** (Φλιασία), the territory of Phlius, forming, like Sicyonia, a little state by itself, was surrounded by Sicyonia, Corinthia, Argolis, and Arcadia. The country is

mountainous and is traversed by the Asopus, which has its sources in the south-west. In the historical times it was a Doric state and generally allied with Sparta. The town of *Phlius* (Φλίους) itself was situated in the central part, on the banks of the Asopus and at the foot of mount Tricaranon. The only other town in the country was *Araethyreia*.

10. **Corinthia** (Κορινθία), the territory of Corinth, embraced the greater part of the Isthmus of Corinth, which connects Peloponnesus with the mainland of Greece, and is now called the Isthmus of *Hexamilion*. It was bounded in the north by Megaris and the Corinthian gulf, in the east by the Saronic gulf, in the south by Argolis, and in the west by Sicyonia and Argolis. In the north and south the country is mountainous, but in the centre it is a plain, from which the solitary rock of *Acrocorinthus* rises to the height of 1900 feet. The country was originally occupied by Aeolians, but at the time when the Dorians conquered Peloponnesus, the kingly power at Corinth passed into the hands of a *Heraclleid* dynasty, and the Dorians became the ruling class, the Aeolians being treated as subjects. The chief city was *Corinthus* (Κόρινθος), situated on a small stream at the foot of *Acrocorinthus* which formed its citadel. It was one of the most splendid and wealthy cities in all Greece, and had two harbours, *Cenchreae*, on the Saronic gulf, and *Lechaeon*, on the Corinthian gulf, and thus commanded two seas. This favorable position raised Corinth to the rank of one of the most important commercial places in the ancient world; but its wealth made it also one of the most luxurious and licentious. The city and its territory were governed by several dynasties of kings, until in B. C. 381 the government fell into the hands of the Doric aristocracy, in consequence of which Corinth was generally hostile to Athens. In B. C. 146 it was barbarously destroyed by the Romans; its works of art were carried to Italy, and the city razed to the ground. In B. C. 46 it was rebuilt by Julius Cæsar, and afterwards recovered some of its former prosperity; but at present 7 Doric columns are all that remain of its former greatness. The other towns of Corinthia are *Schoenus* (Σχοινοῦς), a port town on the Saronic gulf, at the point where the Isthmus is narrowest, and where at one time a wall ran across it to secure Peloponnesus against foreign invasion. This port now called *Kalamaki*, was celebrated on account of the

Isthmian games which were held in its immediate neighbourhood in honour of Poseidon. The other places, Solygeia, Crommyon, Tenes, and a few others were little more than villages.

CHAPTER III.

CENTRAL OR CONTINENTAL HELLAS (LIVADIA) AND MACEDONIA.

1. CONTINENTAL HELLAS comprised all countries between the range of the Cambunian mountains in the north of Thessaly and the gulf and Isthmus of Corinth in the south, being bounded in the west by the Ionian sea and in the east by the Aegean. This extent of country is, on the whole, like Peloponnesus, very mountainous, and has but few valleys of any great extent. It was originally called Hellas to distinguish it from Peloponnesus, but in later times this peninsula also was comprised under that name. The tribes by which it was inhabited belonged to different branches of the Greek nation, but the Epirots in Epirus, though for the sake of convenience included in the account of Greece, were not regarded by the Greeks themselves as genuine Hellenes. Continental Greece was divided into the following nine districts or states.

2. **Megaris** (*Μεγαρίς* or *Μεγαρήνις*), one of the smallest Greek states, was situated between the Corinthian Isthmus and Attica. Physically Attica and Megaris are one and the same country, but politically Megaris was often independent. The country is very mountainous, except in the central part which is traversed by several streams flowing into the Saronic gulf. The Oenean mountains extend along the south-west of the country, and on the sea-coast form the famous Scironian rocks, over which lay the road from Athens to Corinth. From Attica it was divided by mount Cerata (*Κέρατα*, now *Keratopico* or *Keratopyrgos*), and from Boeotia in the north by mount Cithaeron. The original inhabitants of Megaris seem to have been Ionians, connected with the Ionians in Attica; they were then conquered by the Dorians, and the state became thoroughly Doric and had an aristocratic government. About B. C. 620, Theagenes with the aid of the popular party made himself tyrant of Megaris. At a later period we find the state distracted by feuds between the aristocratic and democratic parties.

The chief town was *Megara* (*Μέγαρα*), situated between two streams about one mile from the sea. It had two citadels on hills in the north, Caria and Alcathous. In the Homeric poems the town is not mentioned, so that it, or at least its name, must be of later origin. After its occupation by the Dorians it became populous and prosperous. Its port *Nisaea* (*Νίσαια*) was connected with the city by two long walls (*σείλη*) built by the Athenians when they were in possession of Megara, before the outbreak of the Peloponnesian war. The port was protected by the small island of Minoa in front of it. The power of Megara is attested by the struggle it maintained against Athens for the possession of Salamis, and by the many colonies it established in distant parts, such as Selymbria, Chalcedon, Byzantium, and Megara in Sicily. The town was twice destroyed, first by Demetrius Poliorcetes, and then by Q. Metellus, after which it never recovered. The place still bears its ancient name, but has few remains of antiquity. Megara is celebrated as the birthplace of Eucleides, the founder of the Megarian school of philosophy.

The other towns of Megaris were Rhus, on the north of Megara, and Pegae and Aegisthera, on the Corinthian gulf.

2. **Attica, Atthis** (*Ἀττική*, i. e., *Ἀκτική* or the Sea-coast), the country east of Megaris, was bounded in the north by Boeotia from which it is divided by mounts Cithaeron (*Κιθαιρών*) and Parnes (*Πάρνης*), on the east by the Euripus, and on the west by the Saronic gulf. In the earliest times it is said to have borne the names of Mopsopia, Ogygia, Cecropia, and Ionia. This small country, the most illustrious in the ancient world, is for the most part mountainous and not very productive, so that "Attic poverty" was a proverbial expression, but the energy and industry of its inhabitants effected such changes that some writers describe it as the most blessed country in the whole world. It produced excellent olives, figs, grapes, and honey, but little grain, which had to be imported. Attica may be divided into four parts: 1. the highlands (*ἡ διαρπία*) comprising the range of mount Parnes, and extending along the eastern coast to cape Cynosura; the only level land here being the small plain of Marathon which opens towards the sea. 2. The plain (*ἡ πεδία*) embracing the level ground around Athens and the plain of Eleusis, and extending along the western coast as

far as cape Zoster. 3. The sea-coast (ἡ παραλία), the southern part of the country terminating in cape Sunion; and 4, the midland district (ἡ μεσόγαια) which is bounded in the north by mount Pentelicus, in the west by Hymettus, and in the east by the Euripus. The principal river is the Cephissus or Cephissus (Κηφισσός) flowing from mount Parnes through the plain of Athens into the bay of Phaleron. This river and the still smaller Ilyssus (Ἰλισσός) enclose the plain in which Athens is situated. In summer these and all the other streams of Attica are for the most part dry. Among the mountains we may notice the Pentelicus (Πεντελικόν, *Penteli* or *Mendeli*) with its excellent marble quarries; Hymettus (Ἵμπετός, *Prelo Vonn*) with its wild and aromatic flowers and its honey; Parnes (Πάρνης) with its abundance of game, and Laurium (Λαύριον, *Mauronoros*) near the southern extremity of Attica, with its silver mines, which at one time yielded to every Athenian citizen an annual revenue of 10 drachmae. Mountains of less importance are Onchesmus on the north-east of Athens, Aegaleos on the west of Athens close to the coast, and cape Sunium (Σούνιον, *cape Colonna*) in the south of Attica which was adorned with a temple of Athena, of which some columns are still standing. The whole area of Attica, including the island of Salamis which belonged to it, amounts to about 800 square miles, and the number of its inhabitants at the most flourishing period was probably about 500,000 souls, nearly four-fifths of whom were slaves.

The most ancient inhabitants of Attica, if we leave the Pelasgians out of sight, were Ionians who were divided into four tribes; but the country was divided into 12 independent townships which Theseus is said to have united into one political body so as to form only one state with Athens for its capital. At a much later period, B. C. 510, Cleisthenes divided the whole state into ten local tribes or departments, which were subdivided into 174 demi or townships.

The capital of Attica and the most illustrious city not only of Greece but of the whole of the ancient world was *Athenae* (Ἀθῆναι, *Athens*, and in modern Greek *Athinai* or *Settines*), situated between the Cephissus and Ilissus, about 30 stadia from the sea-coast. On the north-east rose mount Lycabettus and in the south-east Hymettus. The most ancient part of the city stood on the Cecropian rock

which rises out of the plain; it was said to have been built by the mythical Cecrops, but afterwards became the acropolis or citadel of the city which was formed around the foot of the Cecropian rock, probably at the time when Attica became united as one state. After its destruction by the Persians, in B. C. 480, the city was rebuilt, and not many years later it was adorned by Pericles with the most splendid architectural works the world has ever seen. The splendour of Athens, however, consisted in her temples and public buildings; for private houses, even those of her greatest men, were small, humble, and insignificant, and the streets were narrow and irregular. The number of inhabitants at the end of the Peloponnesian war is estimated at 120,000 souls. Even when Greece had lost its political independence, Athens remained a flourishing city and the intellectual capital of Greece. In B. C. 86 it suffered severely during the siege of Sulla, and still more when it was taken by that relentless tyrant. But the remembrance of its ancient glory still continued to secure to it great and substantial advantages. The emperor Hadrian, who was very fond of Athens, embellished it with many splendid public buildings, and his example was followed by Herodes Atticus. In the reign of Arcadius and Honorius, Alaric, king of the Goths, reduced the city of Athens almost to a heap of ruins. During the greater part of the middle ages and until recently it was an almost deserted place, but a few years ago it was raised to the rank of the capital of the kingdom of Greece. The city of Athens itself was divided into 2 distinct parts, the acropolis or upper city (ἀκρόπολις, ἡ ἄνω πόλις), and the lower city (ἡ κάτω πόλις) which was surrounded with walls by Themistocles. Athens had three ports, Peiræus (Πειραιεύς), Munychia (Μουνυχία), and Phaleron (Φαληρόν); the most important of them was Peiræus which in the course of time became a large port town and was surrounded with walls by Themistocles. Athens was connected with this port by long walls (σκέλη) of about 4 miles in length, and enclosing a narrow space between the city and Peiræus through which Athens secured her communication with the sea. Another long wall connected Phaleron with the city. The acropolis or the Cecropian rock rose in the centre of the city to the height of about 150 feet, forming an area at the top of about 575,000 square feet. The rock was precipitous on all sides

except the western, and had originally been fortified by what are called Cyclopean walls. At the western extremity, where alone the rock was accessible, stood the Propylaea, the entrance to the acropolis, built by Pericles, and before it the temple of Unwinged Victory. The area of the acropolis was covered with temples, statues, and other monuments in marble and bronze. The noblest of all the temples was the Parthenon; on the north of it stood the Erechtheum, and between the two the colossal statue of Athena, the tutelary divinity of Athens. Sublime ruins of the Parthenon still exist, though stripped of most of its sculptures, which are preserved in the British Museum (*Elgin Marbles*). The lower city was built round the foot of the acropolis, but contained itself several smaller hills, especially in the western part, such as the hill of the Nymphs, the Areiopagus, the Pnyx, and the Museum. In the south the city extended beyond the river Ilissus so as to comprise the Panathenaic stadium or race-course and the hill Helicon. The names of the several gates of the city are known, and some of them were called after the places to which they led, such as the Peiraeen, the Melitian, and the Acharnian gates. The lower town was divided into several districts, viz. 1. the (inner) Cerameicus (Κεραμεικός), that is, the potters' district, in the north-west; its southern part contained the agora or Forum, on the west of the acropolis; 2. Melite (Μελίτη), south of Cerameicus, and embracing the hill of the Museum; 3. Scambonidae (Σκαμβωνίδαι) on the west of Cerameicus, between the Pnyx and the hill of the Nymphs; 4. Collytus (Κολλυτός), south of Melite; 5. Coele (Κοίλη), between the Museum and the Ilissus; 6. Limnae (Λίμναι), on the east of Melite; 7. Diomeia (Διόμεια), the district on the east of the acropolis, in the south of which were the principal buildings with which Hadrian embellished the city. In regard to the streets and their directions we have little information; but among the temples and public buildings we may notice the Olympieum or temple of the Olympian Zeus, on the south-east of the acropolis not far from the Ilissus; it had been commenced by Peisistratus and was completed by Hadrian; the Theseum or temple of Theseus, north-west of the acropolis, still exists; the temple of Ares, the Metroum, and a vast number of other temples. The chief public buildings were the Tholos, in which the prytanes took their meals in com-

mon, the Senate-house, the Prytaneum, several porticoes, such as the stoa poecile and the stoa basileios, the theatre of Dionysus on the south-eastern slope of the acropolis, and the Panathenaic stadium, south of the Ilissus. The most celebrated monuments still extant are that of Andriscus, vulgarly called the tower of the winds; the choragic monument of Lysicrates; and the temple of Nike which has been restored. Besides the port towns, Athens had some suburbs close to the city itself, as 1. the (outer) Cerameicus on the north-west, was the finest suburb, and at the furthest extremity of it was the Academia; 2. the Cynosarges, on the east of the city at the foot of Lycabettus, and the Lyceum, south of Cynosarges, contained a gymnasium sacred to Apollo, in which Aristotle and the Peripatetics taught. In the arts, literature, science, and political importance, no city of Greece ever equalled Athens.¹

The most important among the numerous other townships in Attica were *Eleusis* (Ἐλευσίς, *Lepsina*), on the coast of the Thriasian plain, not far from the frontiers of Megaris, possessed a magnificent temple of Demeter in honour of whom the famous Eleusinian mysteries were celebrated; *Eleutherae* (Ἐλευθεραί), at the foot of mount Cithaeron, on the road to Thebes, had originally belonged to Thebes, but afterwards allied itself with Athens; *Acharnae* (Ἀχαρναί), the inhabitants of which traded in charcoal, was situated on the road between Athens and Phyle; *Sunium* (Σούνιον), at the southern extremity of Attica, with a temple of Athena on the promontory, remains of which still exist; *Marathon* (Μαραθών), in a plain in the north-east of Attica, celebrated for the victory gained in its vicinity, in B. C. 490, by the Athenians under Miltiades over the Persians; a large tumulus still marks the place where the slain were buried; *Deceleia* (Δεκέλεια), 120 stadia to the north of Athens; there the Peloponnesians established themselves in B. C. 413 and harassed Athens, whence the period of the Peloponnesian war then commencing is called the Deceleian war; *Phyle* (Φυλή, *Argyro Castro*), a mount-

¹ Eurip, *Hippol.* 1134:

Ἐπὶ τὸν Ἑλλανίας
Φανερώτατον ἀστέμ' Ἀθήνας
εἶδόμεν — — —

Corn. Nep. *Attic.* 3: Civitas Atheniensis antiquitate, humanitate, doctrina praestabat omnes. .

tain fortress, near the Boeotian frontier, on the west of mount Parnes: there Thrasybulus, in B. C. 403, assembled around him his fellow exiles, and waged war against the Thirty Tyrants; *Rhamnus* (Ῥαμνοῦς, *Tauro Castro*), north of Marathon, on the coast of the Euripus, contained a temple of Nemesis with a statue of the goddess by Pheidias, whence Nemesis is sometimes called *Rhamnusia virgo*; *Alopece* (Ἀλωπεκή), a few miles to the east of Athens, celebrated as the birth-place of Socrates; *Oropus* (Ὠρωπός, *Rapo*), in the north-east of Attica, belonged at one time to Boeotia, but was given to the Athenians by Philip after the capture of Thebes; *Brauron* (Βραυρών), in the south-east of Attica, celebrated for the worship of the Taurian Artemis; *Prasiae* (Πρασιάαι), on the coast, south of Brauron, with a harbour called Panormos, from which the Athenian theoria generally sailed to Delos. On the western coast of Attica we have the towns of Azēnia, Anaphlystos, Aegilia, Lampreus, Thorae, Aixone, Prospaltae, Halae, Aixonides, and Halimūs.

4. **Boeotia** (Βοιωτία), the country on the north of Attica, which, together with the Corinthian gulf, forms its southern boundary, is bounded in the east by the Euripus and the country of the Opuntian Locrians, and in the north and west by Phocis. Boeotia is nearly surrounded by mountains, Cithaeron and Parnes enclosing it in the south, the Opuntian mountains on the north-east, and Nysaion and Helicon with its temple of the Muses in the west. But the country itself contains extensive and fertile plains, the most important of which are the valley of the Asopus in the south, and that of the Cephissus in the north, which includes the whole extent of lake Copaïs. The area of Boeotia is about 1080 square miles; it abounded in marshy districts and lakes, and was an extremely fertile country; but its inhabitants were notorious in antiquity for their dulness, arising either from the thick atmosphere, or from their indolence, the cultivation of the land not requiring any great exertion. The two principal rivers are: 1. the Asopus (Ἀσωπός, *Asopo*), which has its sources in the west near Leuctra, and flows eastward, at first parallel to mount Cithaeron, but afterwards it turns to the south, and flows through the territory of Oropus into the Euripus; the Cephissus (Κηφισσός, *Mauro Nero*) has its sources on mount Parnassus in Phocis, enters Boeotia north

of Chaeroneia, and flows in an eastern direction towards the Euripus, passing through the lake of Orchomenos and lake Copais. After issuing from the latter it flows for a distance of 80 stadia through a subterraneous passage (*catabothra*). The Boeotian lakes, in general, would have laid the whole country under water, as the mountains near the Euripus afford no outlets, had not nature or the ingenuity of man created several subterraneous passages for the waters accumulating by the rivers that flow into the lakes.

In the earliest times Boeotia was inhabited by a variety of tribes, the most important of which were the Minyans of Orchomenos and the Cadmeans of Thebes; the latter were believed to be descendants of the Phoenician Cadmus. The Boeotians belonged to the Aeolian branch of the Greek nation, and had immigrated into the country from Thessaly whence they had been expelled. In Boeotia they partly subdued the previous inhabitants, and partly amalgamated with them. The whole of Boeotia then formed a confederation of 14 small independent states with Thebes at their head; the government in the historical times was generally of an aristocratic character.

Thebæ (Θῆβαι or Θῆβη, *Thebes*), the capital of Boeotia, was situated in a plain on the river Ismenus and the stream Dirce, and was sacred especially to Dionysus. Its citadel in the north of the city bore the name of Cadmeia and was believed to have been built by Cadmus. Around this town on the hill arose Thebes, the walls of which are said to have formed themselves spontaneously by the marvellous playing of Amphion on the lyre. No Greek city acts so prominent a part in Greek mythology as Thebes, for it was the birth-place of Dionysus and Heracles, and the scene of the tragic fate of the royal house of Labdacus. During the same period it is said to have sustained two sieges, that of the Seven against Thebes and that of their descendants, the Epigoni, who are said to have razed the city to the ground. After the abolition of royalty, Thebes was governed by the aristocracy, or rather by an oligarchy, though the democratic party sometimes gained the upper hand, until towards the end of the Peloponnesian war democracy was permanently established. There existed from early times an inveterate enmity between Thebes and Athens, in consequence of which Thebes sided with Sparta; but the seizure of the Cadmeia

by the Spartans in B. C. 382 brought about a change and was the beginning of the most brilliant period in the history of Thebes, which, however, was owing solely to two of its citizens, Pelopidas and Epaminondas. After their time Thebes lost her influence in the affairs of Greece; and when the battle of Chaeroneia was lost, Thebes fell into the hands of the Macedonians. An attempt to shake off the yoke of the northern conquerors led to the destruction of the city by Alexander the Great in B. C. 336. It was rebuilt in B. C. 316, and again became a flourishing place with a population of between 50,000 and 60,000 souls. Under the Romans, Thebes rapidly declined, and in the second century after Christ the Cadmeia alone continued to be inhabited. The territory of Thebes in the time of its greatest prosperity extended eastward as far as the sea. Thebes was the birthplace of the poet Pindar. The following are the most important among the other towns of Boeotia: *Orchomenus* (Ὀρχομενός), surnamed the Minyan, in the north of Boeotia on the river Cephissus, formed together with Aspledon an independent state as late as the time of Homer. It was a very ancient, wealthy, and powerful city, and the capital of the Minyans in the prehistoric period. Many of the Boeotian cities were subject to it, and even Thebes had to recognise its supremacy by paying tribute. But subsequently it was conquered by the Boeotians, and became a member of the Boeotian league. In B. C. 367, it was taken and destroyed by the Thebans, and although it was rebuilt, it never recovered its former prosperity, and in the time of Strabo it was in ruins. In B. C. 86, Sulla gained a great victory near Orchomenos over Archelaus, the general of Mithridates; *Chaeroneia* (Χαιρώνεια, *Kapourna* or *Kaprena*), in the north-east of Boeotia, south of the Cephissus, is memorable for 3 great battles which were fought in its vicinity: in the first, B. C. 447, the Athenians were defeated by the Boeotians; in the second, B. C. 338, Philip of Macedonia conquered the Greeks and crushed their political independence; and in the third, B. C. 86, Sulla defeated the army of Mithridates. Chaeroneia was the birthplace of Plutarch. *Lebadeia* (Λεβαδία, *Livadia*), in the west of Boeotia, in the valley bounded on the south by mount Laphystion, and traversed by the small river Hercyna, which flows into the Cephissus. The place is celebrated for the oracular cave of Trophonius, which

was in a rock near the town, and for the fact that the north of the modern kingdom of Greece derives from it the name of Livadia; *Coronea* (Κορώνεια), south-east of Lebadeia, on a height between the small rivers Phalarus and Curalius; in its vicinity was celebrated the festival of the Pamboeotia in honour of Athena; and two battles were fought there, in the first of which, the Athenians, under Tolmides, were defeated by the Boeotians, B. C. 447; and in the second, B. C. 394, the Spartan Agesilaus routed the allied Greeks; *Haliartus* (Ἀλῖαρτος, *Mazi*), south of lake Copais, near the river Olmeius, was destroyed by the Persians, in B. C. 480, and after being rebuilt, and having enjoyed a considerable degree of prosperity, it was destroyed a second time by the Romans, in B. C. 171, for having supported Perseus of Macedonia, and its territory was given to the Athenians; *Ascra* (Ἄσκρα), on the east of mount Helicon, is known as the place in which Hesiod is said to have resided; *Thespieae* (Θεσπιαί, *Eremo* or *Rimocastro*) was south-east of Ascra, on the river Thespius, at the foot of mount Helicon; its inhabitants resisted Xerxes at Thermopylae, B. C. 480, for which their town was burnt to the ground; but it was afterwards rebuilt. The most interesting object at Thespieae was the statue of Eros by Praxiteles; *Leuctra* (Λεῦκτρα, *Lefka* or *Lefkra*), a few miles south of Thespieae, is memorable for the victory there gained by Epaminondas, in B. C. 371, over the Spartans, under Cleombrotus; *Plataeae* (Πλαταιαί or Πλάταια, *Paleocastro*), in the south of Boeotia, at the foot of mount Cithaeron, was not a large place, but experienced many sad changes of fortune. It abandoned the Boeotian confederacy at an early period, and placed itself and its territory under the protection of Athens; at the battle of Marathon, Plataeae was represented by 1000 men; in B. C. 480, it was destroyed by Xerxes, and was still in ruins, when, in the year following, the memorable battle was fought in its territory, by which the Persians were finally driven out of Greece. The town and its domain were then declared sacred and inviolable, and its inhabitants were richly rewarded for their valour and their sufferings; but in B. C. 427 it was razed to the ground by the Spartans after a siege of 2 years. It was rebuilt in B. C. 387, but in B. C. 374 it was again destroyed by its implacable enemies, the Thebans. During the Macedonian period it was again rebuilt and continued to exist as a small

place until a late period. Sepulchral monuments of the Greeks who fell in the battle of Plataeae may still be seen near the village of *Kokla*. *Tanagra* (Τάναγρα), in the south-east, north of the river Asopus, in the district called Poemandris. Like Thebes it is said to have originally been a Phoenician town, but was afterwards taken possession of by the Aeolian Boeotians. Near it the Athenians sustained a defeat against the Boeotians, in B. C. 457. It was a commercial place of some importance, and celebrated for its breed of fighting cocks; *Mycalessus* (Μυκαλῆσσός), in the east of Boeotia, on the road from Thebes to the port of Aulis, was a very ancient city, but was sacked and destroyed in B. C. 413 by a band of Thracians who served the Athenians as mercenaries. In the time of Pausanias it was still in ruins; *Aulis* (Αὔλις), a port town on the east coast of Boeotia, is famed in mythical story as the place from which the Greeks sailed on their expedition against Troy; *Anthedon* (Ἀνθηδών), likewise a port town on the north-east coast, at the foot of mount Messapion; its inhabitants lived chiefly by fishing.

4. **Phocis** (Φωκίς), on the north and west of Boeotia, was bounded in the south by the Corinthian gulf, where Phocis itself formed two bays, that of Crissa, and that of Anticyra; on the west by the Ozolian Locrians and Doris, and on the north by the Epicnemidian Locrians, though at one time it also possessed the port of Daphnus on the Euboean sea. Phocis was on the whole a mountainous and unproductive country. Its central part is occupied by mount Parnassus, which rises to a height of upwards of 7000 feet. Several branches of this mountain have separate names, as Cirphis in the south, and the chain of mount Nysaeon, extending on the south-east of Cirphis. The principal river of Phocis is the Cephissus, which we have already noticed in describing Boeotia. Its valley in the north is almost the only fertile part of the country, for there is only one other district in the south, the plain about Crissa, that can be called fertile. The south coast is for the most part rocky, and sinks down abruptly towards the sea.

The great body of the inhabitants were Achaeans, though Delphi and Buris were Dorian towns. The Phocians acted a conspicuous part in Greek history in the Sacred Wars in which their country was involved; the first lasted from B. C. 594 to

585, and the second from B. C. 355 to 346, which was brought to a close by Philip of Macedonia, and in consequence of which the Phocians were most severely punished, all their towns being razed to the ground, and they themselves being excluded from the Amphictionic league.

The chief city of Phocis to which the country owes all its celebrity, is *Delphi* (Δελφοί) anciently called Pytho, and now *Kastri*; it was situated on a steep declivity on the southern slope of mount Parnassus, which rose majestically above it in two peaks. The ancients describe the appearance of the town as resembling the cavea of a theatre, it being surrounded by steep mountains, between which the Castalian brook with its pure water flowed down. Delphi owes its celebrity to the fact that it contained the oracle of Apollo, the most famous in the ancient world. The temple of the god stood in the north-western part of the town, and in the centre of the temple a small opening in the ground was believed to exist, from which an intoxicating vapour arose. The priestess or Pythia seated on a tripod over this chasm, on being affected by the exhalation, uttered words or shrieks, which the priests took down and interpreted as revelations of Apollo. The oracular temple of the god was built in a magnificent style, and possessed enormous wealth, which had accumulated from early times by the piety and gratitude of those who had consulted the oracle. The greater part of these treasures were squandered by the Phocians during the second Sacred War. Delphi itself is called by the poets the navel, that is, the centre of the inhabited part of the world. Near this city, the Pythian games were celebrated in honour of Apollo, and Delphi was one of the places in which the meetings of the Amphictionic council were held, the main object of the league being to protect the temple of Apollo. The town itself was not very large, and its inhabitants who were Dorians, are said to have settled there from the neighbouring town of Lycoreia. The government which was oligarchical was in the hands of a few Doric families, who managed the affairs of the temple and oracle as well as those of the city. Few remains now mark the site of ancient Delphi, and of the chasm in the ground not a trace has ever been discovered. A little to the south-west of Delphi was situated *Crissa* (Κρίσσα), and south of it on the coast *Cirrhæ* (Κίρρα), the port town of Delphi. Both were situated in a

fertile plain on the Crissaeon gulf, and as the pilgrims to Delphi had to pass through them, the inhabitants unlawfully extorted money from them, in consequence of which they were destroyed by the order of the Amphictionic council. In Strabo's time they no longer existed. Near the head of the eastern bay was situated *Anticirrho* or *Anticyra* ('Αντίκυρρα or 'Αντίκυρα), from which the bay itself derived its name. This town had a good harbour, and, like its namesake on the Maliac gulf, was celebrated for the production and preparation of the plant called nasturtium. The town continued to exist under the Romans, and ruins of it are still seen at *Aspra Spitia*. *Bulis* (Βούλις), in the south-eastern extremity of Phocis, was inhabited by Dorians. *Ambrysus* ('Αμβρυςος), a strongly fortified town at the foot of mount Cirphis, was surrounded on all sides by high hills, and produced good wine. *Panopeus* (Πανοπέως, now *Agio Vlassi*), south of the Cephissus, on the frontiers of Boeotia. *Daulis* (Δαυλίας), on the west of Panopeus, on a tributary of the Cephissus, is celebrated in the mythical legends as the residence of the Thracian king Tereus, and as the scene of the story about Procne and Philomela *Parapotami* (Παραποτάμιοι, *Belissi*), in the north-east of Phocis, at the confluence of the Assus and Cephissus, was situated on a steep hill, a branch of mount Hadyleion, and was first destroyed by Xerxes, and finally laid in ruins during the second Sacred War. *Abae* ('Αβαί), in the north-eastern corner of Phocis, near the Boeotian frontier, contained an ancient temple and oracle of Apollo; it was destroyed first by the Persians, and afterwards again during the Sacred War. Hadrian rebuilt it. *Elatea* ('Ελδταία; *Elephtha*), next to Delphi the most important town in Phocis, was situated in a fertile plain near a pass of mount Cnemis, through which there was a road to the north of Greece, whence the town was much exposed to attacks from the north. In the interior of the country and in the north-west, we have the towns of Neon, Ledon, Amphicleia, Tithronium, Drymaea, and Lilaea near which were the sources of the Cephissus.

5. **Locris** (Λοκρίς), is the name of two distinct countries in Greece, one forming a long line of coast country from the frontiers of Boeotia to Thermopylae in the north, being bounded on the south-west by Boeotia and Phocis; the other

likewise a coast country on the north of the Corinthian gulf, was bounded in the east by Phocis, and in the north by mounts Parnassus and Myenos, by which it is separated from Aetolia. The former of these countries, the Locris on the Euboean sea, is again divided into two parts, the southern or Opuntian Locris, and the northern or Epicnemidian Locris, while that on the Corinthian gulf is called Ozolian Locris. Although all these Locrians must at one time have formed one tribe of Greeks or Hellenes, yet in the historical times, the eastern Locrians appear different in their manners and customs from the western or Ozolian Locrians, who were ruder and less civilized than the former.

a. The *Opuntian Locrians* derived their name from their chief town, Opus, and were separated from the Epicnemidian Locrians by the small territory of Daphnus, which at one time belonged to Phocis. The country is on the whole mountainous, but the district on the bay of Opus is a large and fertile plain. The town of *Opus* (Ὀπών) was situated 2 miles from the sea, and 8 from its harbour Cynos, on the Opuntian bay. In the Trojan war, the Opuntian Locrians are described as commanded by Ajax, the son of Oïleus, and Patroclus, a native of Opus. The other towns of the country, as Larymna, Algonon, Halæ, Oeon, and Narycion, are of little importance.

b. The *Epicnemidian Locrians* derived their name from mount Cnemis which separated them in the south from Phocis. In the north they were bounded by the Maliac gulf, and in the east by the Euripus. The country has on the whole the same character as Opuntian Locris; but the northern coast is flat and sandy, and extends now considerably farther into the sea than it did in ancient times, the rivers which flow into the Maliac gulf carrying a great deal of mud with them. The chief town of the Epicnemidian Locrians was *Thronium* (Θρόνιον), on the river Boagrius, at a short distance from the sea. Other places were *Cnemides* (Κνημίδες), a fortified place near mount Cnemis; Scarpheia, Tarphe, Nicaea, and the famous pass of *Thermopylae* (Θερμόπυλαι), or simply *Pylæ*, between the mountains and the sea, where Leonidas, in B. C. 480, offered a heroic resistance to the invading hosts of Xerxes, and died in the defence of his country. On the east side of the pass were hot springs; whence the name of the place. Thermopylae, or rather the

village of Anthela, was the place where the Amphictionic council met once every year.

c. The *Ozolian Locrians* occupied by far the most extensive of the three Locrian countries, but it was mountainous and for the most part unproductive. The name Ozolae is derived by the ancients either from the undressed skins worn by these Locrians, or from the smell of the asphodel which grew in abundance in the country, or from the smell of certain mineral springs, below which the centaur Nessus was believed to have been buried. There can be no doubt that the Ozolian Locrians were of the same stock as the eastern Locrians, and it is probable that at one time the Locrians occupied all the country from the Corinthian to the Euboean sea; but the immigrating Boeotians and Dorians drove them out of the central parts and confined them to the coast countries. The principal town of the Ozolian Locrians was *Amphissa* ("Ἀμφισσα; *Salona*), in the eastern part of the country, not far from Delphi. The town was destroyed in the Sacred War by Philip, in B. C. 338; but it was restored soon after, and formed a free community even in the time of the Romans. The town next in importance was *Naupactus* (Ναύπακτος; *Lepanto*); it was believed to be the place where the Heracleids built their ships in which they sailed across to Peloponnesus, and its name was connected with that event. The town was well fortified and had an excellent harbour; in the time of Pericles it fell into the hands of the Athenians, who allowed the Messenians, driven from their country after the third Messenian war, to settle there, B. C. 455. After the Peloponnesian war the town passed through the hands of the Locrians and Achaeans, until Philip annexed it and a large portion of Locris to Aetolia. But the Romans restored it to Locris. The remaining towns of Locris, such as Oeantheia, Tolophon, Anticyra, and some others, were little more than villages.

6. **Doris** (Δωρίς), one of the smallest states of Greece, bordering in the south-east on Phocis, in the south-west on the Ozolian Locrians, in the west on Aetolia, and in the north on Thessaly. This little country is shut in on all sides by mountains, except the part where it touches on Phocis; it is traversed in a south-eastern direction by the small river Pindus, a tributary of the Cephissus. Doris contained only four towns, whence the state formed by them was called

τετράπολις. But small as the country was, it was believed by the ancients to be the land from which those Dorians proceeded who made themselves masters of the greater part of Peloponnesus, of several islands in the Aegean, and the south-western coast of Asia Minor. If Doris ever did send forth such conquering hosts, we must assume that the name originally embraced a much more extensive territory than the later tetrapolis. The four small towns constituting the tetrapolis are Erineus, Boium, Pindus, and Cytinium. (Ἐρινεὺς, Βοῖον, Πίνδος, Κυτίνιον.)

7. **Aetolia** (Αἰτωλία), a country of considerable extent, bordering in the north on Thessaly, in the east on Doris, in the south on the Ozolian Locrians and the Corinthian gulf, while in the west it was separated from Acarnania by the river Achelous. The country was divided into two parts, Ancient Aetolia or Aetolia Proper, that is, the country between the Achelous and Evenus, and New or Acquired (ἐπίκτητος) Aetolia, that is, the country on the east of the Evenus. The interior of Aetolia is very mountainous and unproductive, but the coast consists for the most part of fertile plains. In the plain between the Panaetolian mountains in the north and the Aracynthian range in the south there are two lakes of considerable extent, Trichonis and Hyria. On the south coast there are a great number of lakes, the most important of which are Cynia and Uria. The two principal rivers are the *Achelous* (Ἀχελῷος; *Aspropotamo*), the largest river in Greece, forming the boundary between Acarnania and Aetolia. It has its sources on mount Pindus, and flows in a southern direction into the Ionian sea. At its mouth a considerable extent of alluvial land is formed. This river plays a very prominent part in mythology. The second river, the *Evenus* (Ἐΰηνος; *Phidari*), rises on mount Oeta, and flows as a rapid stream into the bay of Patrae, about 120 stadia to the west of cape Antirrhion, the point at which Aetolia approaches nearest to Peloponnesus, opposite to the Achaean promontory Rhion.

In the earliest times the country appears to have been inhabited by Curetes, Leleges, and Aetoli, but the first two tribes afterwards disappear, and we hear only of Aetolians. It cannot be doubted that they were genuine Greeks, but they did not keep pace with the progress of civilisation in the other parts of Greece, whence Thucydides and Polybius

treat them as barbarians. Their mode of life resembled that of the modern Albanese, and even their dialect was scarcely intelligible to the other Greeks. The most important towns of Aetolia were; *Calydon* (Καλυδών, *Galata*), a very ancient and celebrated city in the south, not far from the river Evenus. In early times this city and Pleuron were among the finest of Greece. The vicinity of Calydon was very fertile, and the mountains in the north of the city were the scene of the Calydonian hunt, so famous in Greek mythology. Calydon decayed after the battle of Actium, as Augustus ravaged Aetolia and transferred the people to Nicopolis, which he founded on the Ambracian gulf in commemoration of his victory. *Pleuron* (Πλευρών), a little to the west of Calydon, likewise a very ancient town; but it was abandoned by its inhabitants when Demetrius Poliorcetes laid waste the surrounding country, and a new town of the same name was afterwards built in a securer place, a little to the north-west of the ancient city. *Thermon* (Θέρμων), at the foot of the Panaetolian mountains, and north of lake Trichonis, derived its name from its hot springs. When about the middle of the third century the Aetolians formed themselves into a league to oppose the aggression of Macedonia, Thermon became the capital of the confederacy, in which the annual meetings of the deputies from the members of the league were held. There are still considerable ruins of Thermon. *Chalcis* (Χαλκίς), on the south coast between the Evenus and Antirrhion; *Pylene* (Πύληνη) and *Olenus* (Ὀλένος) are mentioned as early as the time of Homer; the latter was afterwards destroyed by the Aetolians, and Pylene changed its site and name to Proschion. The north-east of Aetolia contained scarcely any towns, and even those in the south, if we except those already mentioned, were little better than villages.

8. **Acarmania** (Ἀκαρνανία), the country to the west of Aetolia, from which it is separated by the river Achelous, is bounded in the west by the Ionian sea, and in the north by the Ambracian gulf. The mountains of Acarnania, though numerous, are not very high, the highest being in the north and north-east. The country is very fertile, and abounds in valleys and lakes, especially along the eastern frontier and on the north coast, but it has no river of any consequence. The name Acarnania does not occur in Homer;

it was originally inhabited by Taphians, Teleboans, and Leleges, until the Curetes, on being driven from Aetolia, settled among them. The name Acarnania was believed to have been derived from Acarnan, the leader of an Argive colony to those parts. At a later time, the Corinthians founded several colonies on the coast of Acarnania, such as Leucas, Anactorion, Alyzia, and Ambracia, but the country does not emerge from its original obscurity until about the commencement of the Peloponnesian war. The Acarnanians were then still far behind the rest of the Greeks in refinement and civilization, though they were regarded as good soldiers. After the subjugation of Greece by the Romans, Acarnania became a part of the province of Macedonia. Acarnania has several promontories on its coast, as cape Crithôte, opposite the island of Ithaca; Leucate, in the south of the peninsula of Leucas, and Actium, at the entrance of the Ambracian gulf, which contains a town of the same name, and is celebrated for the victory there gained by Augustus over M. Antony and Cleopatra, in B. C. 31. The Acarnanians, like the Aetolians, took no part in the wars against the Persians, but had always to be on the defensive against the Aetolians, who were bent upon conquering them. In the Peloponnesian war, they sided with Athens from hatred of the Corinthians. They seem to have had a federal constitution, so that all the towns of the country formed but one state. At the time of the Peloponnesian war, *Stratus* (Στράτος, *Lepenu*) on the Achelous was the capital of the country; it was at the same time the largest place, as is still manifest from its extensive ruins near the village of Lepenu. Among the other towns of the country, we may notice *Argos Amphilochicum* ('Αργος τὸ Ἀμφιλοχικόν), which is said to have owed its name to the Argive Amphilochus, its founder, who is sometimes called a brother, and sometimes a son of Alcmaeon. It was situated on the little stream Inachus, near the south-eastern coast of the Ambracian gulf. When Augustus built the town of Nicopolis, Argos as well as many other neighbouring towns, was deprived of many of its inhabitants and treasures; *Anactorium* ('Ανακτόριον), on a promontory of the south coast of the Ambracian gulf, was a Corinthian colony; but after the battle of Actium, in B. C. 31, its inhabitants were removed by Augustus to Nicopolis; *Limnaea* (Λιμναία), a port town on the south-eastern corner

of the Ambracian gulf. On the coast of the Ionian sea, we have *Dioryctus* (Διώρυκτος), on the canal separating the island of Leucas from the mainland; *Palaerus* (Παλαιρός); Alyzia (Ἀλυζία), a Corinthian colony, south-east of Palaeros, had a celebrated temple of Heracles, containing a representation of the hero's exploits by Lysippus, which was carried to Rome; ruins of the place still exist in the valley of *Kandili*; *Astacus* (Ἀστακος, *Dragomestre*), in the south, between lake Melite and the sea; *Oeniadae* (Οινιάδαι, *Trigardon*), between the Achelous and lake Melite, and surrounded by marshes. It seems to have been an Achæan town, but was possessed successively by the Aetolians and Acarnanians, until it was finally restored to the latter by the Romans, who also fortified it. The small island of Nasos in lake Melite belonged to Oeniadae; *Leucas* (Λευκάς), at the north-eastern extremity of the island of Leucas or Leucadia (*Santa Maura*), was a Corinthian colony. At the time of its foundation, the island was connected with the mainland, and formed a peninsula, but the Corinthians cut a canal through the marshy neck which connected it with the continent. Leucadia was a rocky island, and on its south-western promontory (c. *Ducato*) stood a temple of Apollo; it was here that Sappho was believed to have leaped into the sea.

9. **Thessalia** (Θεσσαλία), the largest and most fertile of all the countries of Greece, was bounded on the east by the Aegean sea, on the south by the Maliac gulf, Locris, Doris, and Aetolia, on the west by Epirus and mount Pindus, and on the north by Macedonia, from which it was separated by the Cambunian mountains and mount Olympus. The country is a vast plain between the Cambunian range in the north, and mount Othrys in the south, Pindus surrounding it in the west, and Ossa and Pelion in the east. The chain of mountains by which it is surrounded is broken only in the east by the beautiful valley of Tempe (τὰ Τέμπη), between mounts Olympus (Ὀλυμπος, *Elymbo*, about 9700 feet high) and Ossa (Ὀσσα, *Kissavo*, about 6000 feet high), through which the Peneius flows into the Aegean. The plain is traversed from west to east by the *Penēus* (Πηνειός, *Selimbria*) with its numerous tributaries, and is said to have originally been a lake, until during some convulsion of the earth, an outlet was formed for the Peneius between Olympus and Ossa. The lakes of Boebe and Nesson were believed to be remains

of the once extensive lake. The eastern coast district of Thessalia bore the name of Magnesia, extending from mount Ossa to the gulf of Pagasae. In the extreme south of Thessaly there is another distinct valley, between mounts Othrys and Oeta, and is traversed by the river *Sperchīus* (Σπερχείος, *Agramela*), which flows into the Maliac gulf, and has there formed such extensive deposits, that the gulf is now almost filled up, and the aspect of the whole coast is changed. Besides these two Thessalian rivers, the following deserve to be noticed: the *Apidanus* (Ἀπιδανός) flowing from mount Othrys, joining the *Enipeus* (Ἐνιπεύς) at Pharsalus, and then proceeding northward towards the Peneius. The other rivers are either less important tributaries of the Peneius and Spercheius, or are only coast rivers with short courses.

In the mythical times, Thessaly is said to have been called Pyrrha or Haemonia, and afterwards Aeolis, from the Aeolians, who formed the great body of the population, but were expelled by the Thessalians about 60 years after the fall of Troy. The Thessalians themselves are said to have descended into the country from the western mountains. In Homer's time, their name does not seem to have been known, nor do we find any general name of the country, which was then divided into several principalities, such as those of Achilles and Philoctetes.

Thessaly was from early times divided into the following 8 districts:

- a. *Hestiaeotis* (Ἑστιάωτις), the north-western part of the country, between Macedonia, Epirus, Pelasgiotis and Thessaliotis or the river Peneius;
- b. *Pelasgiotis* (Πελασγιωτις), the eastern part of the Thessalian plain, extending south of the Peneius as far as the gulf of Pagasae, and bounded in the east by Magnesia. Its name indicates that it was inhabited by Pelasgians;
- c. *Thessaliotis* (Θεσσαλιωτις), the south-western part of the Thessalian plain, probably derived its name from its being the first district of the country occupied by the invading Thessalians, whence it is also called Thessaly Proper;
- d. *Phthiotis* (Φθιώτις), the south-eastern part of Thessaly between the Maliac gulf and that of Pagasae; its

- inhabitants were Achaeans, whence the district is also called the Achaean Phthiotis. It was in this part that Achilles was believed to have ruled ;
- e. *Magnesia* (Μαγνησία), the eastern coast country of Thessaly, extending from mount Ossa in the north to the entrance of the gulf of Pagasae ;
 - f. *Dolopia* (Δολοπία), the district on the coast of Phthiotis, and south of Thessaliotis, derived its name from its inhabitants, the Dolopes, as Magnesia was called after the Magnetes ;
 - g. *Oetaea* (Οἰταῖα), the district of the upper valley of the Spercheius, between mounts Oeta and Othrys, was inhabited by Oetaei and Anianes ;
 - h. *Malis* (Μαλὶς or Μηλὶς), a small district between the Maliac gulf and Doris, extending eastward as far as the pass of Thermopylae. The Malians, its inhabitants, were Dorians.

From this account it is clear that Thessaly was originally inhabited by a variety of Greek tribes, but in the course of time, the Thessalians overran the whole country, compelling the original inhabitants to submit to them and pay tribute. Hence we find in the historical times three classes of the population : the conquering and ruling Thessalians, and the original inhabitants who were either reduced to a state of bondage (*penestae*), or had become the subjects of the conquerors, but enjoyed personal freedom. At first, Thessaly was governed by kings tracing their origin to Heracles, but subsequently the government was changed into an oligarchy, the chief power being in the hands of a few wealthy and influential families, such as the Aleuadae at Larissa, and the Scopadae at Cranon. Thessaly seems from early times to have formed a kind of confederacy, the executive being in the hands of a magistrate called *Tagus* (ταγός). But the object of this confederacy was not so much to secure the interests of the Thessalian people, as to consolidate and strengthen the power of the nobles. The Thessalians therefore readily submitted to the Persians, and did not acquire any influence upon Greece until after the time of the Peloponnesian war. Thessaly was then governed by a succession of tyrants, until in B. C. 344, it became completely subject to Macedonia. In B. C. 197, the proclamation of C. Flaminius nominally restored Thessaly to freedom, but like

all the rest of Greece, it soon had to recognise the supremacy of Rome.

The chief towns of Thessaly were: in the south-east, *Phthia* (Φθία), the ancient capital of Achilles, from which the district Phthiotis derived its name; its site was unknown even to the Greek geographers. *Larissa Cremaste* (Λάρισσα ἡ Κρεμαστή), not to be confounded with Larissa on the Peneius, also belonged to the dominion of Achilles. *Heraclea* (Ἡρακλεια), once called Trachin, a colony of the Lacedaemonians, in the district of Malis, was called Heracleia, from the belief that Heracles had spent there the latter part of his life. *Lamia* (Λαμία; *Zeitun*), not far from the coast of the Maliac gulf, is celebrated in history on account of the war carried on in its neighbourhood, by the allied Greeks, against Antipater, in B. C. 323. *Echinus* (Ἐχινός), the capital of the Myrmidons, who followed Achilles against Troy. Further north, near the confluence of the Apidanus and the Enipeus, stood *Pharsālus* (Φάρσαλος; *Farsa* or *Fersala*); it was divided into the new town and the old town (Palaeopharsalus), and it was near the latter that in B. C. 48 Cæsar defeated Pompey. The two places must have been at some distance from each other, for a temple of Thetis stood between the two. *Hypata* (Ἵππαστα), in the valley of the Spercheius, not far from its southern bank, belonged in later times to the Aetolians, who sometimes held their meetings there. The town was celebrated for sorcery and witchcraft, as Thessaly was in general. In Hestiaeotis, which was inhabited by the Hestiaei and Perrhaebi, we have in the south *Gomphi* (Γόμφω), near a pass through the mountains which separate Epirus from Thessaly. Cæsar, on entering Thessaly, in B. C. 48, destroyed the town, but it was afterwards restored. *Tricca* (Τρίκκη; *Triccala*), on the river Lethæus, is mentioned even by Homer as governed by the sons of Asclepius, and was distinguished also in later times for the worship of that divinity. Further east in Pelasgiotis the principal places are: *Gonnus* (Γοννός), which is called a Perrhaebian town, at the western entrance of the valley of Tempe, on the north of the Peneius. It was a place of great military importance, and seems to have been destroyed during the wars between the Romans and Macedonians. *Larissa* (Λάρισσα; *Larisse*), a large city on the southern bank of the Peneius, was the residence of the noble family

of the Aleuadae. In the ancient times it was the capital of the Pelasgians in those parts, and is one of the few cities that retained their ancient lustre in the time of Strabo. After the time of Constantine it became the capital of all Thessaly. *Pherae* (Φεραι), in the south-eastern part of the Thessalian plain, not far from the Pagasaeon gulf, Pagasae being the port town of Pherae; according to some it was in this port that the ship *Argo* was built, and from it the Argonauts are said to have sailed out on their expedition. Pherae and Larissa were the most important towns of Thessaly, and their history determined in a great measure that of the whole country. About B. C. 480, Pherae was governed by the tyrant Jason, who extended his sway over several of the neighbouring towns and tribes. Between Pherae and Pharsalus was the town of *Scotussa* (Σκότουσσα), which is often mentioned in the wars between Rome and Macedonia; in its vicinity were the famous hills called "Dog's Heads" (Κυνὸς κεφαλαί), near which C. Flaminius gained his great victory over Philip, in B. C. 197. In Magnesia, or the coast country of mounts Ossa and Pelion, the principal towns were *Iolcus* (Ἰωλκός; *Boritzs*), in the northern corner of the gulf of Pagasae, whence according to the common account the Argonauts set out on their expedition; *Demetrias* (Δημητριάς), near Iolcos, on the innermost recess of the Pagasaeon gulf, was a strong fortress founded by Demetrius Poliorcetes and peopled with the inhabitants of Pagasae, Iolcos, and other neighbouring towns. It soon became one of the most important places in northern Greece, and for a long time was one of the chief ports of Macedonia. Under the Romans it gradually decayed, though in the time of Strabo it still was the principal town of Magnesia. Antiochus the Great, when commencing his war against the Romans, landed at Demetrias.

10. **Epirus** (Ἠπειρος), that is, the mainland or continent, probably received this name from the islanders occupying the islands off its western coast; it is the country in the extreme north-west of Greece, bounded in the south by Aetolia, Acarnania, and the Ambracian gulf, in the east by Thessaly and Macedonia, from which it was separated by the chains of mounts Pindus and Boion, in the north by Illyricum, where it sends forth its Acroceraunian headland into the Adriatic, and in the west by the Adriatic. Epirus is

next to Thessaly the largest country in Greece and embraces the modern Pashalik of Ioannina or Albania. Pyrrhus or Neoptolemus is said to have been its first king, and from him Pyrrhus, the conqueror of the Romans, claimed to be descended. Homer mentions the name Epirus, but extends it to the whole of the western continent of Greece so as to include Acarnania. The country was much less fertile and less densely peopled than Thessaly. The chief mountains are the Ceraunian mountains in the north-west, with the Acroceraunian promontory, and the range of Pindus in the south-east. Its chief rivers are the Achelous in the south-east, and the Charadrus which falls into the Ambracian gulf; the Acheron and Cocytus, flowing into the Ionian sea, are both transferred in mythology to the lower world on account of the dark color of their waters. Further north we have the Thyianis with its tributary, the Cadmus. But its largest river is the *Aous* (Ἀῶς; *Viosa* or *Viussa*), which has its sources in mount Lacmon, a branch of Pindus, and traverses the country in a north-western direction, then enters Illyricum, and empties itself near Apollonia into the Adriatic.

The inhabitants of Epirus consisted of several tribes, some of which do not appear to have been of genuine Hellenic origin; but the most ancient population was probably Pelasgic, at least the oracle of Dodona, in the eastern part of the country, is always spoken of as of Pelasgic origin. The number of tribes mentioned in Epirus is 14, the most important among which were the Chaones in the north-west, the Thesproti in the south of the Chaones, and the Molossi or Molotti in the eastern part of Epirus. These three tribes gave the names to the districts inhabited by them, Chaonia, Thesprotia, and Molossis.

The most ancient and at the same time the most celebrated town in Epirus was *Dodona* (Δωδώνη), a Pelasgian place with the most ancient oracle of Zeus. It was situated in the east of Epirus, on the southern shore of Lake Pambotis (now the *Lake of Ioannina*), at the foot of mount Tomarus. The oracle was given in a grove of lofty oak or beech trees by the wind rustling through the branches. The sounds were at first interpreted by men, and afterwards by two or three aged women, called *πέλαιαι*, i. e., doves, the command to found the oracle being said to have been brought by doves. In the historical times the oracle of Dodona lost much of its

ancient importance, and was consulted mainly by the neighbouring tribes, Delphi having in the meantime risen to pre-eminence among the Greek oracles. In B. C. 219 the temple and grove of Zeus at Dodona were destroyed by the Aetolians, but the oracle continued to exist until the latest times of antiquity. Among the other towns of Epirus the following deserve notice: *Ambracia* ('Αμβρακία; *Arta*), on the river Arachthus in the north of the Ambracian gulf (*g. of Arta*), belonged at one time to Acarnania, but was afterwards incorporated with Epirus. It is said to have been founded by Corinthians about B. C. 660, and soon rose to great prosperity. Pyrrhus made it the capital of his kingdom, and adorned it with many and splendid public buildings. In B. C. 189 it was taken by the Romans and stripped of most of its treasures of art. Afterwards Augustus transferred its inhabitants to Nicopolis. *Nicopolis* (Νικόπολις, ruins near *Prevesa*), at the north of the entrance into the Ambracian gulf, opposite to Actium, was founded by Augustus, in B. C. 31, in commemoration of his victory of Actium; it was peopled with the inhabitants of many of the neighbouring towns which had also to give up many of their treasures to embellish the new city. It continued to prosper and flourish for a long time after, and Constantine made it the capital of Epirus. Near the city Augustus built a temple of Apollo, at which quinquennial games were celebrated. *Buthrotum* (Βουθρότων; *Butrinto*), on the coast at the entrance of port Pelōdes, opposite the island of Corcyra, and at the southern extremity of a lake; it was a flourishing town even in the time of the Romans who sent a colony thither, and seems to have owed its name to the excellent oxen reared in its territory. *Pandosia* (Πανδοσία), in the south of Epirus, on the river Acheron, near lake Acherusia, is celebrated in the history of Alexander of Epirus, whose fate was decided by finding localities in Italy bearing the same name. *Cassope* (Κασώπη; *Saranta*), a port town on the coast, north of Buthroton, whence the passage to Brundisium was only 1000 stadia. The ruins of this place are in excellent preservation, and contain a theatre which is among the largest in all Greece. *Onchesmus* ('Ογχησμός; *Orchido*), a port town opposite the northern extremity of Corcyra, was believed to have derived its name from Anchises, whence it is called the port of Anchises. The wind blowing from

Onchesmus, which was favourable to those sailing to Italy, was called Onchesmites. *Oricus* or *Oricum* (*Ὀρίς* or *Ὀρίον*; *Ericho*), on the north coast near the Acroceraunian headland, was said to have been founded by Euboeans on their return from Troy, while others call it a Colchian colony. The town was strongly fortified, but was destroyed during the civil wars of the Romans; it was restored by Herodes Atticus. The other towns of Epirus are of not much importance, and most of them were little better than villages.

Epirus, which, after Alexander the Great, was governed by kings tracing their origin to Pyrrhus or Neoptolemus, the son of Achilles, constituted itself a republic about the year B. C. 200; and the Romans, in B. C. 197, after the defeat of Macedonia recognised its independence; but after the victory over Perseus, in B. C. 168, Aemilius Paullus chastised the Epirots most severely for having supported the Macedonian king, and is said to have destroyed no less than 70 of their towns and sold 150,000 Epirots as slaves. It took centuries before the country recovered from this blow.

11. **Macedonia** (*Μακεδονία*), in the north of Greece, does not, properly speaking, belong to Hellas, but as the royal family at least claimed a Hellenic origin, and as through their influence and the Greek colonies on the coast the country became ultimately hellenized, we shall here, for the sake of convenience, append an account of it to the geography of Greece. Macedonia, said to have originally been called Emathia, was not always of the same extent. In the time of Homer the name Macedonia was not yet known, and Herodotus, who calls it Macedonia, describes it as the country on the south and west of the river Lydias. In the time of Philip, the father of Alexander the Great, Macedonia was bounded in the south by the Cambunian mountains and Olympus, in the north-east by the river Strymon, which separated it from Thrace, and in the north and west by Illyricum and Paeonia, where the frontier lines seem to have been but ill defined. Philip however enlarged his dominions by the conquest of Paeonia (so that mounts Orbelus and Scordus separated his kingdom from Moesia) and Thrace as far as the river Nestus: he also added the peninsula of Chalcidice and Illyricum as far as lake Lynchnitis. After the subjugation of Macedonia by the Romans, the country was divided into 4 districts independent of one another, each

having its own capital: when the Achaeans were conquered in B. C. 146, Macedonia together with Thessaly and a part of Illyricum was constituted as a Roman province. Macedonia, with the exception of the western parts, which may be termed the Macedonian highlands, forms a large plain surrounded in the north-west and south by lofty mountains. This plain however is traversed by smaller ranges of mountains between which are wide valleys extending from the eastern coast far into the interior. The principal rivers were, in the extreme east, the *Nestus* (Νέστος; *Mesto*) which rises in mount Rhodope and flows southwards into the Aegean, opposite the island of Thasos; *Strymon* (Στρυμών; *Struma*), rises in mount Scomius, flows through lake Prasias, and empties itself south of Amphipolis into the bay which from it derived the name of the Strymonian bay; the *Axius* ('Αἴγιος; *Wardar*), the greatest river of Macedonia, rises in mount Scordus or Scardus, and after receiving many tributaries flows into the gulf of Therma, and forms at its mouth a considerable extent of alluvial land; the *Lydias* or *Ludias* (Λυδίας, Λουδίας; *Mauronero*) has its sources in the district of Eordaea, and passing by Edessa and through the lake of Pella empties itself into the bay of Therma; the *Haliacmon* ('Αλιάκμων; *Vistriza*), rises in the Tymphaean mountains, and passing through Macedonia joins the Lydias near its mouth. The mountains of Macedonia, if we set aside those already mentioned as forming the boundaries between it and other countries, were Pangaeus or Pangaeum (Παγγαῖος or Παγγαῖον), extending from east to west between the Strymon and Nestus, with gold and silver mines that were at one time very productive; Athos ('Αθως) the mountain forming the easternmost of the three Chalcidian peninsulas, is connected with the mainland by a low isthmus through which Xerxes cut a canal of which traces are still visible. The Macedonian coast on the Aegean forms 5 great gulfs, the Thermaic, the Toronean, the Singitian, the Acanthian, and Strymonian, and has many excellent harbors.

The most ancient inhabitants of Macedonia appear to have been partly Pelasgians and partly Illyrians and Thracians; they were accordingly not wholly foreign to the Greeks. Soon after the invasion of Peloponnesus by the Dorians, an Argive prince or princes with a band of followers are said to have emigrated to Macedonia and there become the founders

of the Macedonian dynasty. The court at all times did much to spread Greek civilisation among the inhabitants, and in the time of Philip and Alexander the Greek spoken in the towns was akin to the Doric dialect, but also contained many barbarous words and expressions. The body of the Macedonians accordingly were never regarded as genuine Hellenes, though the royal family enjoyed that reputation. In the northern and western parts the natives continued to speak Thracian and Illyrian and to live according to their ancient habits, even after they were incorporated with Macedonia. The country was at all times governed by kings tracing their origin to Heracles, and the inhabitants never rose to the idea of republican institutions. The earliest history of Macedonia is very obscure; but Philip, the father of Alexander, not only raised the power of his kingdom to the highest point, but even established his supremacy over Greece, which with some interruptions lasted until the conquest of Macedonia by the Romans in B. C. 168. Alexander the Great conquered the whole of Asia as far as the river Indus, and thus spread Greek civilisation all over the East; but soon after his death, in B. C. 323, that vast empire was broken up into a number of independent kingdoms of which Macedonia in Europe was only one.

Macedonia was divided into a number of districts each of which was designated by a particular name, viz: Pieria (Περία), the country south of the river Haliacmon; Emathia (Ἠμαθία), from the river Haliacmon to the northern frontier; Paeonia (Παιονία), the most northern part, sometimes also called Pelagonia; Mygdonia (Μυγδονία), the country on the north of the Chalcidian peninsula; Bisaltia (Βισαλτία), between the Strymon and lake Bolbe; Lyncestis (Λυγκηστίς), the north-western valley of the river Erigon, between mounts Lynceus and Bora; Chalcidice (Χαλκιδική), a peninsula which is itself again divided into 3 peninsulas, Pallene, Sithonia, and Acte or the peninsula of mount Athos. In the time of Philip, Chalcidice is said to have contained 32 towns.

The principal towns of Macedonia were: *Pydna* (Πύδνα, afterwards Κίτρον, now *Chitro*), at a small distance from the Thermaic gulf on which it had a harbour. It was originally a Greek colony, but was subdued by the Macedonian kings, from whom, however, it repeatedly revolted. It was here that in B. C. 317 Olympias was besieged by Cassander, but

the place became still more celebrated on account of the great battle fought in its neighbourhood in B. C. 168, which put an end to the kingdom of Macedonia; *Pella* (Πέλλα, *Alaklisi*), between the rivers Oxius and Lydias, on the north of the swamp or lake called Borboros, through which the river Lydias flows. It was an ancient place, but of not much importance, until Philip made it the capital of his kingdom and adorned it with many public buildings. It was the birth-place of Alexander the Great; in the time of the Romans it was the capital of one of the 4 districts into which Macedonia was cut up; in the end it was made a Roman colony. *Aegae* or *Aegeae* (Αἰγαί or Αἴγαια), in the interior of Macedonia, is said to have been called Edessa before the arrival of the Argive emigrants under Caranus. It was the ancient capital of Macedonia, and continued to be the place where the kings were buried. It was here that Philip was murdered in B. C. 336 by Pausanias. *Thessalonica* (Θεσσαλονίκη, previously called Therma, now *Saloniki*), at the head of the bay bearing its name. Though it was an ancient place, yet it was for a long time not of much consequence; but in B. C. 315 Cassander collected into it the inhabitants of several neighbouring towns, named it after his own wife Thessalonica, and raised it to the rank of the first city in the kingdom. Its harbour and its favorable situation greatly contributed to its prosperity. About A. D. 53 it was visited by the apostle Paul. Under the Romans it continued to be the principal city of Macedonia, and even became the capital of the Illyrian provinces. Next to Constantinople, it still is the most important city in European Turkey. It is celebrated in history for the fearful massacre made by command of the emperor Theodosius, because some Roman officers had been assassinated by the populace. *Olynthus* (Ὀλυνθος, *Aio Mamas*), at the head of the gulf of Torone in Chalcidice, at a little distance from the sea, was the most important Greek city on the coast of Macedonia, but was afterwards taken by the Thracian Bottiaeans. It then fell into the hands of the Persians under Xerxes. About the commencement of the Peloponnesian war Perdiccas of Macedonia prevailed upon the inhabitants of several neighbouring towns to settle at Olynthus, and from that time it became a great and populous city, standing at the head of all the Greek towns in Chalcidice. It maintained its independence for a long time,

until in B. C. 379 it was compelled to submit to Sparta. During the ascendancy of Thebes, Olynthus recovered its independence, and Philip of Macedonia even increased its strength that it might serve as a counterpoise against Athens. But when he felt strong enough, he besieged it, and as Olynthus was forsaken, notwithstanding the remonstrances of Demosthenes at Athens, Philip took and destroyed the city and sold all its inhabitants as slaves, B. C. 347. The town was never restored, and the remnants of its citizens were afterwards transferred to Cassandreia, on the isthmus of Pallene. *Potidaea* (Ποτίδαια, *Pinaka*), on the narrowest part of the isthmus of the peninsula of Pallene, was a Corinthian colony and a fortified place of considerable importance. It was afterwards subject to Athens, and its revolt from that city was one of the occasions that led to the outbreak of the Peloponnesian war. After its capture by the Athenians, in B. C. 429, its inhabitants were expelled and their place was supplied by Athenian colonists. In B. C. 356 it was destroyed by Philip of Macedonia, who gave its territory to the Olynthians. But Cassander rebuilt the town under the new name of Cassandreia (Κασσάνδρεια), and peopled it with the survivors of its ancient inhabitants and with men from other neighbouring towns. Cassandreia soon became one of the most flourishing towns of Macedonia. Under the Romans it was raised to the rank of a colony. *Stagira* (Στάγαιρα) or *Stagirus* (Στάγειρος), on the west coast of the Strymonian gulf, with its port Capros (Κάπρου λιμὴν), was a colony of Andros, founded in B. C. 656; it was the birth-place of Aristotle, in consequence of which it was restored by Philip after its destruction. The town still exists under the name of *Stavro* or *Livanova*. *Amphipolis* (Ἀμφίπολις, *Neokhorio*) at the southern extremity of lake Prasias, on the left bank of the Strymon, about 3 miles from the sea. The Strymon flowed in a semicircle round the town, whence its name Amphipolis, for it had previously been called Enneahodoi (Ἐννέα ὁδοί), and belonged to the Thracians. The Athenians attempted to colonize the place, but all the colonists were cut off by the Thracians in B. C. 465; a similar attempt of Aristagoras of Miletus had been unsuccessful before; but in B. C. 437 the Athenians succeeded in expelling the Thracians from the town, to which they then gave the new name of Amphipolis. It now became one of the

most important towns of the Athenian empire, and its loss was severely felt when in the Peloponnesian war it fell into the hands of Brasidas, the Spartan. In B. C. 358 Philip took possession of it. Under the Romans it remained a free city, and was the capital of one of the four districts of Macedonia. Eion (Ἐῖον), at the mouth of the Strymon, was the port town of Amphipolis. *Philippi* (Φίλιπποι; *Filibah*), east of Amphipolis, on a steep height of mount Pangaeus, was founded by Philip on the site of an ancient town Crenides (Κρηνίδες), a colony of the Thasians who had established themselves there on account of the vicinity of gold mines. Philippi is celebrated for the victory gained there, in B. C. 42, by Augustus and M. Antony over the republican army of Brutus and Cassius, and for the fact that it is the first place in Europe where St. Paul preached the gospel, in A. D. 53. Augustus made it a Roman colony in commemoration of his victory, and the town continued for a long time to be of great importance, but at present it is only a wretched village, though it contains considerable remains of the ancient city. The port town of Philippi was Daton or Dato.

Among the less important towns of Macedonia, the following deserve to be noticed: *Dion* (Δίον), on the western coast, at the foot of mount Olympus, containing the statues by Lysippus, of the Macedonians, who had fallen in the battle on the Granicus. *Beroea* (Βέροια, *Veria*), on the little river Astraeus, a tributary of the Haliacmon, was unsuccessfully attacked by the Athenians, in B. C. 432; to it St. Paul and Silas withdrew from Thessalonica. *Methone* (Μεθώνη; *Eleutherokhori*), 40 stadia to the north-east of Pydna, was a Greek colony of the Eretrians; during its siege by Philip he lost one of his eyes; *Alorus* (Ἄλωρος), near the confluence of the Haliacmon and Lydias. *Aenea* (Αἰναία), near cape Aeneion, on the Thermaic gulf, was believed to have been founded by Aeneas, on his flight from Troy. *Mende* (Μένδη), on the south-western extremity of the peninsula of Pallene, a colony of the Eretrians, was celebrated for its wine; it was ruined at the foundation of Cassandreia. *Scione* (Σκίωνα), in the same peninsula, east of Mende, was believed to have been founded by the Pelonians of Achaia after their return from Troy. In the Peloponnesian war, it was taken by Cleon, who put to death all its male inhabitants, sold the women and children, and

gave the town to the Plataeans. *Torone* (Τορόνη), at the south-western extremity of the peninsula of Sithonia, from which the gulf between Pallene and Sithonia was called the Toronean. *Acanthus* (Ἀκανθός; *Erso*), on the isthmus connecting the peninsula of mount Athos with Chalcidice, was a colony of Andros, and a place of considerable importance during the best period of Greek history; *Apollonia* (Ἀπολλωνία), in Mygdonia, south of lake Bolbe. From this account it appears that almost all the towns of Macedonia were situated on or near the coast, and that a great many of them were Greek colonies; the towns in the interior, both in the western highlands and in the north, were not much more than villages. We cannot quit Macedonia without noticing the great military road, which, under the name of the Via Egnatia, traversed the country from west to east. It had been made by the Romans, commenced at Dyrrhachium, in Illyricum, entered Macedonia on the east of lake Lychnitis, and passed Heracleia, Lyncestis, Edessa, Pella, Thessalonica, Apollonia, Amphipolis, Philippi, &c.

CHAPTER IV.

THE GREEK ISLANDS.

1. ALL the Greek islands may be divided into such as are situated close to the coast of the mainland, such as form groups or clusters, and lastly, such as are scattered over the sea singly and without forming groups. Before proceeding to describe these several classes of islands, we may notice what seems indeed to be an ancient tradition, but is in all probability only a speculation or idea devised by the Greeks to account for the broken appearance of the Aegean sea between Greece and Asia Minor. The story is,¹ that at one time the Aegean sea did not exist, but was a country connecting Europe and Asia, and bearing the name of Lyctonia, but that Poseidon with his trident dashed it to pieces and thus created the sea. The many islands of the Aegean were regarded as so many remains of the ancient continent. It cannot, indeed, be denied that Vulcanic agencies have produced important changes in the Aegean, even in historical

¹ Orpheus, *Argon.* 1274, foll.

times, nor can it be doubted that Euboea, Leucadia, and Sicily, in the west, were once connected with the continents near which they are situated, but it seems highly improbable that a tradition of such a gigantic revolution on the earth's surface should have been preserved among the Greeks.

2. The sea on the west of Greece, as far as Sicily, is generally called the Ionian Sea (Ἰόνιον πέλαγος; mare Ionium), from Io, who in her wanderings, is said to have traversed it. This sea contains several important islands near the coast, which we shall describe proceeding from north to south. **Corcyra** (Κόρκυρα or Κέρκυρα, now *Corfu*, from the modern Greek κορυφώ, a mountain fortress), off the coast of Epirus, about 38 miles in length, from north to south, but in the north much broader than in the south. The island is on the whole mountainous, but also contains many fertile valleys; it has several promontories, the most important being Leucimne, Amphipagus, and Phalacron. Corcyra had only two towns, one Corcyra, the modern Corfu, on the eastern coast with the harbour Hyllaicus, and the other Cassiope (Κασσιόπη), a smaller place, situated on the north coast. The ancients identified Corcyra with the island of Scheria (Σχερίη), of the Odyssey, where king Alcinous ruled over the Phaeacians, whence it is also called Phaeacia. It was inhabited in the eighth century B. C. by Liburnians, but about B. C. 700 it was colonised by Corinthians, and soon became rich and powerful by its extensive commerce; it founded many colonies on the opposite coast, such as Epidamnus, Apollonia, Leucas, and Anactorion, and became a dangerous rival of its own mother city in those parts. The most ancient sea-fight on record in Greek history, was one between the Corcyraeans and Corinthians, B. C. 664. In B. C. 431, Corcyra invoking the aid of the Athenians against Corinth, led to the outbreak of the Peloponnesian war, in the course of which the democratic and aristocratic parties persecuted each other with the most unrelenting cruelty, and thereby ruined the prosperity of their own island. In the north-west of Corcyra, there were several small islands, as Othrōnos, Ericūsa, and Malthace, and off the east coast, Ptychia, and Sybota.

3. **Leucadia** (Λευκαδία, Λευκάς; *Santa Maura*), opposite the northern coast of Acarnania (comp. above p. 78), was about 20 miles in length, and from 5 to 8 in breadth. It was originally connected with the mainland by a low isthmus,

through which the Corinthians on settling in the island, about B. C. 665, cut a canal. Its ancient inhabitants were Teleboans and Leleges, and their well-fortified town Nericus (Νήρικος) is mentioned by Homer. The Corinthians, on founding Leucas (Λευκάς), near the isthmus, removed to it the inhabitants of Nericus. Leucas, for a time, was a place of great importance, but in B. C. 197 it was taken and plundered by the Romans. Besides these, Leucadia had two other small towns, Phara (Φαρά) and Hellomenum (Ἑλλόμενον). The name Leucadia probably arose from the white calcareous rock, of which the greater part of the islands consists. On the south-east of Leucadia there is a group of smaller islands, called the Teleboides, viz., Taphos, Carnos, Crocyleia, and Aegilips.

4. **Cephalenia** (Κεφαλληνία; *Cephalonia*), the largest of the islands in the Ionian sea, containing an area of about 348 square miles. It is separated from Ithaca on the east by a narrow channel, and is called by Homer, Same or Samos (Σάμη, Σάμος), though the inhabitants are called Cephalenens. They belonged to the kingdom of Odysseus. The name Cephalenia occurs first in Herodotus. The island is very mountainous, and the highest of its mountains, Aenos, on which stood a temple of Zeus, rose 4000 feet above the sea. Cephalenia contained four towns, viz., Same, Pale, Cranii, and Proni, whence Thucydides calls it a tetrapolis. The Cephalenians never acted any prominent part in history: Same alone is mentioned in the Persian wars, and in the Peloponnesian war all Cephalenia was allied with Athens. In the war between the Romans and Aetolians, B. C. 189, Same was taken by the Romans, who recognised the importance of its situation.

Ithaca (Ἰθάκη; *Thiaki*), a small rocky island on the east of Cephalenia, from which it is separated by a channel of only about 3 miles in width; the island is only 12 miles long, and 4 is its greatest breadth. It is divided into two parts, the northern and southern, which are connected by a narrow neck, and each part contains a distinct ridge of mountains, Neriton (Νήριτον) in the north, and Neion (Νήϊον) in the south. Ithaca is celebrated in the early legends as the residence of Odysseus; the town, which probably bore the same name as the island, was situated on the isthmus connecting the northern with the southern part of the island.

Ruins of this city and its citadel, still exist at the foot of mount Neïon. Not far from Ithaca, was the island of Dulichion or Doliche (Δουλίχιον or Δολίχα), which is generally believed to have been one of the group called Echinades, at the mouth of the Achelous.

5. **Zacynthus** (Ζάκυνθος; *Zante*), off the coast of Elis, a richly wooded island of about 40 miles in circumference. It contained two mountain ridges, the highest of which in the south was called Elatos. The island was celebrated in antiquity for its wells of fluid naphtha on its southern coast, which still produce a vast quantity. It was inhabited by a pure Hellenic population from the earliest times, and seems to have received its first inhabitants from the opposite coast of Peloponnesus. At the time of the Peloponnesian war, it formed part of the Athenian empire; afterwards it fell into the hands of the Macedonians, and ultimately passed into those of the Romans. Zacynthos, which is still admired for its extraordinary beauty and fertility, is said to have founded the town of Saguntum on the south coast of Spain.

Sphacteria (Σφακτηρία; *Sphagia*), a small uninhabited island in front of the bay of Pylos (bay of Navarino), which owes its celebrity to the fact that upwards of 400 Spartans were captured there by Cleon, in B. C. 425. Sphacteria is not quite 2 miles in length.

6. **Cythera** (Κύθηρα; *Cerigo*), a rocky island off the south-eastern extremity of Laconia; it was and still is a dismal place, and contained scarcely any land fit for agriculture. It was taken possession of at an early time by the Phoenicians, but subsequently fell into the hands of the Argives, from whom it was taken by the Lacedaemonians; but during the Peloponnesian war, it was seized by the Athenians. Cythera contained in the interior a town of the same name, of which Scandeia (Σκανδέια) formed the port. It was famous for its temple and worship of Aphrodite (Venus), which had been introduced there by the Phoenicians. According to some traditions, the goddess there rose from the foam of the sea, and she is often called Cytherēis or Cytheraea.

On the east coast of Peloponnesus, in the Argolic bay (*bay of Napoli di Romania*), and on the south coast of Argolis, we have the following islands: Pityusa (Πιτυούσα), abounding in fir trees, from which it derived its name; Irene (Ειρήνη), Ephyra (Εφύρα), Tipareus (Τιπαρηνός), Colonis (Κολωνίς),

Haliusa (Ἁλιούσα), *Aperopia* (Ἀπεροπία); *Hydra* (Ῥοδρία; *Hydra*), containing a town of the same name; its inhabitants in modern times greatly distinguished themselves in the wars against the Turks.

In the Saronic gulf between Argolis and Attica, we have in the south-west, close to the coast of Troezen, the island of *Calauria* (Καλαύρεια; *Poro*), containing a celebrated temple of Poseidon, which was revered as a sacred asylum. In it Demosthenes took refuge when pursued by the agents of Antipator, and took poison in B. C. 322; *Aegina* (Αἴγινα, *Eghina*), a rocky island in the middle of the gulf, was originally called Oenone or Oenopia. It was first colonized by Achaeans, and afterwards by Dorians from Epidaurus, whence in later times, the Doric dialect and customs prevailed in the island. The Argive king Pheidon is said to have established a silver-mint there, which was the first in Greece; at all events its silver coinage became the standard for all the other Doric states, and Aegina itself became a place of great commercial importance, and an independent state of considerable power. In the battle of Salamis, the Aeginetans alone furnished thirty galleys; in B. C. 429, the Athenians took possession of the island, and expelled its inhabitants, to whom the Spartans assigned Cythera as a place of refuge. Some of these exiles were afterwards restored by Lysander, but Aegina never recovered its former power and prosperity. On the north-west coast of the island, was a city of the same name, with a temple of its ancient hero Aeacus, and on a hill in the south-east, stood the temple of Zeus Panhellenius, of which ruins are still extant. The sculptures of this temple (the Aegina Marbles), which were discovered in 1811, are now at Munich, and a good copy of them may be seen in the British Museum. In mythical story, Aegina is the seat of Aeacus and the Myrmidons, who were believed to have been ants metamorphosed into men. During the period immediately preceding the Persian wars, and for some time afterwards, Aegina possessed a great school of art, from which many masters of eminence proceeded.

Salamis (Σαλαμίς; *Koluri*), off the west coast of Attica, opposite to Athens, and in front of the bay of Eleusis. It forms a sort of irregular semicircle opening towards the west; its greatest length from north to south is about 10 miles, and its breadth is about the same. It is traversed by a chain of

hills of considerable height, but also contains fertile plains and valleys. In ancient times it is said to have borne the names of Pithyusa, Sciras, and Cychreia. It was first colonised by the descendants of Aeacus from Aegina, his son Telamon having fled from his home and made himself ruler of Salamis. Ajax, Telamon's son, joined the expedition against Troy with 12 ships. About B. C. 600, a dispute about the possession of the island arose between the Megarians and Athenians, but it was finally taken possession of by the latter through a stratagem of Solon, and became one of the demi or districts of Attica. In this condition Salamis remained until, in B. C. 318, its inhabitants surrendered to Macedonia. Aratus, however, restored the place to Athens, which chastised its inhabitants very severely for their apostasy. The old town of Salamis stood on the south-western coast, but a new town of the same name was afterwards built on the east coast, nearly opposite to Athens, the site of which is now occupied by a place called *Ambelakia*. This new town, however, seems to have decayed at an early time, and in the days of Pausanias it was in ruins. Between Piraeus and Salamis is situated the little uninhabited island of Psyttaleia (Ψυττάλεια; *Lypsokutalî*), which, like Salamis itself, derives its renown from the great battle fought in its vicinity, in B. C. 480, between the Greeks and Persians. Off the south-east coast of Attica is the long island Helene ('Ελένη), previously called Cranaë (Κρανάη), and at present *Macronisi*, where Paris is said to have landed with Helen on his flight from Sparta.

7. **Euboea** (Εύβοια; *Negroponte*), the largest island of the Aegean Sea, lying along the coasts of Attica, Boeotia, and the south of Thessaly, from which it is separated by a channel called the Euboean Sea, and, in its narrowest part, the Eurîpus (Εὐρίπος). It is about 90 miles in length and 30 in breadth, though there is one part where it is not more than 4 miles broad. It is traversed in its whole length by a chain of mountains which in some parts are upwards of 7000 feet high. But it also contains excellent plains and valleys which afford rich pasturage. The eastern coast is particularly rocky and dangerous. The island was originally inhabited by several tribes, such as Abantes, Histiaei, Ellopii, and Dryopes, from which the districts inhabited by them were called respectively Histiaea and Ellopia; but the central and

by far the greater part of the island was inhabited by Ionians, and it was on this part that the Athenians planted their colonies, Chalcis and Eretria, the two most important towns in the island. After the Persian wars, Euboea became dependent on Athens, which derived a great part of its supplies from the island, for in some parts it was extremely fertile, and for this reason was of the highest importance to the well-being and safety of Athens. When, therefore, Euboea revolted from Athens in B. C. 445, the Athenians under Pericles made great efforts to subdue it. Under the Romans Euboea belonged to the province of Achaia. The island is said at one time to have been connected with Boeotia, but to have been torn from it during an earthquake. Among its promontories we may notice Artemisium (*Ἀρτεμισίον*; *Syrocheri*), at the north-eastern extremity, which derived its name from a temple of Artemis, and near which the Greeks, in B. C. 480, for the first time met and defeated the fleet of the Persians; cape Cenaeum (*Κηναῖον*; *Kanaia*), in the north-west, faced Thermopylae and contained a temple of Zeus; and Geraestus (*Γεραίστος*), at the southern extremity of the island, contained a celebrated temple of Poseidon.

The chief towns of Euboea were: *Chalcis* (*Χαλκίς*; *Egripo* or *Negroponte*), on a peninsula on the narrowest part of the Euripus, was united with the continent of Greece by a bridge. It was an ancient city of the Abantes, but was colonised by Athenians under Cothus. Its great power and prosperity at a very early period are attested by the many colonies it founded on various coasts of the Mediterranean, the most ancient of which seems to have been Cumae in Italy, which is for this reason called the Euboean Cumae; but its colonies in the peninsula in the north of the Aegean were so numerous, that it received the name of the Chalcidian peninsula. Chalcis was very strongly fortified, and its site was a most commanding one in a military point of view. During the period of the greatest power of Athens, Chalcis was subject to it; afterwards it passed into the hands of the Macedonians, who were well aware of its military importance, and finally into those of the Romans.

Eretria (*Ἐρετρία*; near *Palaeo Castro*), on the same coast, to the south of Chalcis, was founded by the Athenians in very ancient times, but there were many Dorians among its inhabitants. It was an important commercial town at an

early period, and rivalled Chalcis, which it imitated in planting colonies in Macedonia, Sicily, and Italy. In B. C. 490 it was destroyed by the Persians, who carried most of its inhabitants into slavery. The survivors built a new Eretria, a little to the west of the old town, but this new place never rose to any great importance. Eretria was the birth-place of the philosopher Menedemus, the founder of the Eretrian School of philosophy. Other towns on the western coast were Dion (Δῖον) near cape Cenaeon; Aedepsus (Αἰδέψος) with hot springs, to the east of Dion; Orobiae (Ὀρώβιαι), with an oracle of Apollo, a little to the north of Agae (Ἄγαι); Tamynae (Ταμύναι), east of Eretria, with a temple of Apollo built by Admetus; Styra (Στύρα) near the south-west coast; Carystus (Κάρυστος; *Carysto* or *Castel Rosso*), at the head of a bay in the south of Euboea, with excellent marble quarries and springs of naphtha in its vicinity. In the interior there were but few places of any note; but on the north coast we have Oreos (Ὀρεός), on the river Callas, originally called Hestiaea or Histiaea. After its revolt, in B. C. 445, it was taken by Pericles, its inhabitants were expelled, and their lands assigned to 2000 Athenian settlers (κληροῦχοι); it continued, however, to be a place of great consequence down to the conquest of Greece by the Romans. On the east coast we have the towns of Cerinthus (Κήρινθος) and further south Cyme (Κύμη).

8. *Sciathos* (Σκιάθος, *Skiathos*), an island north-east of Euboea, opposite cape Sepias in Magnesia, containing a small town of the same name. It is said to have been colonised by Pelasgians from Thrace; at a later period it belonged to the empire of Athens. The town was destroyed by Philip, but it was rebuilt and restored to Athens by M. Antony. Sciathos was a rugged island and often the haunt of pirates. On the east of it was *Halonnesus* (Ἀλόννησος; *Khiliodromia*), somewhat larger than Sciathos; it was likewise a rocky island, the possession of which occasioned disputes between Philip and the Athenians; to it refers the speech "de Halonneso" among the orations of Demosthenes. In the same vicinity we have the islands of *Peparethos* (Πεπαρηθος; *Piperi*), with a town of the same name; *Icos* (Ἰκός; *Sciro Pulo*), and *Scyros* (Σκύρος; *Skiro*), the largest of these rocky islands, which was at first inhabited by Pelasgians and Carians, but afterwards fell into the hands of Chalcis. In

the time of Demosthenes it belonged to the Athenians, from whom it was taken together with the neighbouring islands. In mythical story Scyros was the residence of Lycomedes, in whose house Achilles spent some time and became the father of Pyrrhus or Neoptolemus. Lastly we have to notice *Solymnia* (Σωλυμνία) and *Gerontia* (Γερωντία).

The most northern of the islands, in the Aegean, was **Thasos** (Θάσος; *Thaso* or *Tasso*), opposite the mouth of the Thracian river Nestus. It is on the whole a barren rocky island, the north-eastern part of which is occupied by lofty mountains, but it, nevertheless, attracted attention at an early period, on account of its valuable gold mines, its marble, and its wine. It was first taken possession of by the Phoenicians; afterwards, about B. C. 708, it was colonised by settlers from Paros, one of whom was the poet Archilochus. Besides their own gold mines, the Thasians also worked those of Scapte Hyle, on the opposite coast of Thrace, and although the Phoenicians had had the first and richest harvest in the island, the mines continued to be very productive, as late as the time of Herodotus. During the expedition of Xerxes, Thasos was subdued by the Persians, and afterwards it formed part of the Athenian empire. In B. C. 465, it revolted from Athens, but 3 years later it was subdued by Cimon. Notwithstanding the severe blows then inflicted on it, it revolted again in B. C. 411, and called in the aid of Sparta; but Thrasybulus recovered the island for Athens. Thasos contained 3 towns, the only important one among which was called Thasos, and was situated on the north coast, where a few ruins still mark its site. Thasos was the birth-place of the celebrated painter Polygnotus.

9. **Samothrace** (Σαμοθράκη; *Samothraki*), likewise in the north of the Aegean, opposite the mouth of the Thracian river Hebrus. It is about 32 miles in circumference, and consists of a mountain, rising in the centre to the height of 4825 feet; the highest point was called Saōce, and from it Troy could be seen. In the most ancient times the island is said to have been called Dardania, Melite, Leucosia, or Saoris, but Homer calls it simply Samos, because it was believed to have been colonised by Samians; the name Samothrace indicates that Thracians also settled in the island. Samothrace was celebrated for its ancient and revered mysteries of the Cabiri and Demeter, which were celebrated

there, and which originated with the Pelasgians. But great as Samothrace was as a religious centre, it never rose to any political importance, though in the course of time the inhabitants gained possession of a few places on the opposite coast of Thrace. In later times the whole island was regarded as a kind of asylum; and Perseus, after the battle of Pydna, fled thither for safety. On the north coast of the island, there was a small town, which likewise bore the name of Samothrace.

Imbros (Ἰμβρος; *Embro*), on the south-east of Samothrace, from which its distance is about 18 miles, is about 25 miles in circumference, and hilly, though it also contains fertile plains. It was, like Samothrace, a chief seat of the worship of Demeter and the Cabiri. The town of Imbros was situated on the north coast, where some ruins still mark its site.

Lemnos (Λήμνος; *Stalimine*), 22 miles south-west of Imbros, with an area of about 147 square miles. The hills of Lemnos are not very high, but in many parts traces are still visible of volcanic action. The ancients mention in this island a vulcano called Mosychlos, which, however, has long since become extinct. It was owing to this volcanic nature of the island that it was regarded as sacred to Hephaestus (Vulcan), who was believed to have fallen on Lemnos, when Zeus hurled him from Olympus. According to the early legends, the island was first inhabited by the Thracian Sinties; and the Argonauts are said to have found it inhabited by women only, who had murdered their husbands. The descendants of the Argonauts, by the Lemnian women, are called Minyae, who are said to have been expelled by Pelasgians coming from Attica. These Pelasgians again are reported to have murdered the Athenian women they had brought with them, together with their children. From these atrocities committed in Lemnos, Lemnian deeds became a proverbial expression to denote any atrocious crime. In the reign of Darius, Lemnos was conquered by the Persians, but Miltiades gained it for the Athenians, in whose possession it remained for a long time. The chief product of the island was a kind of red earth, terra Lemnia or sigillata, which was used as a remedy for wounds, and against the bites of snakes. In the time of Homer, Lemnos appears to have possessed only one town, bearing the same name as the island, but

afterwards we hear of two towns: Myrina (Μυρίνα), on the west coast, and Hephaestia (Ἡφαίστια), on the east coast, the former being now called *Palaeo Castro*, and the latter *Rapanidi*. On the east of Lemnos was the small island of *Chryse* (Χρύση), now called *Strati*; and off the coast of Troas, the island of Tenedos (Τένεδος; *Tenedo*), which had about 80 stadia in circumference; it contained a town of the same name, and of Aeolian origin, with two harbours, and a temple of Apollo Smintheus.

10. We shall now proceed to describe the islands off the west coast of Asia Minor, and the first we meet south of Tenedos, is the large island of **Lesbos** (Λέσβος; *Metelino*); it is by far the greatest and most important of the islands off the coast of Asia. It is intersected by lofty mountains, but they alternate with most fertile plains. In two parts the sea forms very deep bays, the western or bay of Pyrrha running more than half way across the island; the southern one, though smaller than the other, has like it a narrow passage for its entrance. Lesbos has three headlands, in the north-west Sigrion, in the south-west Malea, and in the north-east Argennon. The valleys were extremely fertile, especially those in the north, and produced excellent wine, grain, and olives. Among the mountains we may mention Olympos in the south, Ordymnos in the west, and Lepethymnos in the north. In early times Lesbos is said to have borne the names of Himerte, Lasia, Pelasgia, Aegira, Macaria, Aethiopo, and Issa, and in the latest times it was called Mytilene or Mitylene, from its chief city, and this name it still retains. The earliest inhabitants of the island were Pelasgians, but shortly before the Trojan war, Ionians are said to have settled in it, until at the time of the Aeolian migration, the island was colonized by Aeolians, who founded six towns, Mytilene, Methymna, Eresos, Pyrrha, Antissa and Arisbe. The same Aeolians who first settled in Lesbos, are said afterwards to have founded numerous colonies on the opposite coast of Asia. The Lesbians were among the most refined and cultivated Greeks, but were not famous for strict moral principles, whence the proverbial expressions *λεσβιδῶς* and *λεσβίαν δεξιάν προσείειν*. Lesbos produced the poets Alcaeus, Sappho, Arion, Terpander, the philosophers Pittacus and Theophrastus, the historians Theophanes and Hellanicus, and many other men of eminence. The history of the island is

inseparably connected with that of its chief city *Mytilene* (Μυτιλήνη; *Metelino*), which was situated on the slope of a hill on the east coast, and in which the aristocratic and democratic parties were engaged in fierce contests from early times. At the period of the Peloponnesian war, Lesbos belonged to the Athenian empire, and after various vicissitudes it fell into the hands of Mithridates, until in the end it passed into those of the Romans. Mytilene was situated on a projecting headland and had two good harbours. Amidst fierce internal struggles the city rose to great importance and planted colonies in Thrace as well as in Mysia. After the conquest of Ionia by the Persians, Mytilene also submitted, and under Xerxes it took part in the war against the Greeks. After the expulsion of the Persians from Europe, it allied itself with Athens and maintained an honorable independence in the Athenian confederacy until B. C. 428, when it headed a revolt of the greater part of Lesbos, in consequence of which it was severely punished by the Athenians and narrowly escaped from being quite annihilated. After this Mytilene never recovered its former political influence. The town next in importance was *Methymna* (Μέθυμνα; *Molivo*), at the northern extremity of the island, with a good harbour. It was the native place of Arion and Hellanicus. In the Peloponnesian war it did not join the revolt against Athens, for which, in B. C. 406, it was sacked by the Spartans, and a blow was inflicted on it from which it never recovered. The other towns of Lesbos were: *Antissa* (Ἀντίσσα; *Kalas Limneonas*) which was destroyed in B. C. 168 for having supported Antiochus, and its inhabitants were transferred to Methymna; *Eresus* (Ἐρεσός), on the west coast, the birth-place of Theophrastus, and, according to some, of Sappho; *Pyrrha* (Πύρρα) on the western bay which derived its name from it; *Arisba* (Ἀριεσσα), a little to the north of the western bay, was destroyed by the Methymneans, whence some speak of only 5 towns in Lesbos. Between Lesbos and the mainland were the groups of islands called *Hecatonnesi* (Ἑκατόνησοι) and the 3 small islands called *Arginusae* (Ἀργινούσαι), celebrated for the naval victory gained there, in B. C. 406, by the Athenians and for the death of Callicratidas.

11. **Chios** (Χίος; *Scio* or *Khio*), on the south of Lesbos, and somewhat smaller than it, was situated opposite Erythrae

and Clazomenae; it was likewise mountainous, but extremely fertile, and produced most excellent wine and marble. Its greatest length from north to south is about 30 miles, and its greatest breadth about 10. It is said to have originally been inhabited by Pelasgians, but at the time of the Ionic migration, it was colonised by Ionians, and became an important member of the Ionian confederacy, though its population was mixed. The history of this island is identical with that of its chief city of Chios on the eastern coast. Under a democratic form of government, it became a powerful maritime state, which retained its independence until B. C. 494, when it was conquered by the Persians, who carried all the young Chian women away into slavery, for Chios was celebrated for its beautiful women. After the battle of Mycale, in B. C. 479, Chios became free again, and joined the Athenian confederacy, until a revolt in B. C. 412, led to its devastation by the Athenians. In B. C. 358, it recovered its independence, and during the subsequent period, it experienced all the vicissitudes which befel the Ionians in Asia. Among the 7 cities which claimed to be the birth-place of Homer, Chios was believed by the ancients to be best entitled to the honour. Chios was also the birth-place of Ion, the tragic poet, Theopompus, the historian, Theocritus, the poet, and many other eminent men. The remaining places in Chios were: Delphinion, Cardamyle, and the port of Phanae. The belief that Homer was a native of Chios, is still maintained by the inhabitants, who show what is called the School of Homer, that is, a rock near the sea-coast, on the top of which there is a circular bench with a square stone in the centre, which bears on each side the almost effaced figure of a sphynx.

Psýra (Ψύρα; *Ipsara* or *Ipsera*), 60 stadia west of the northern promontory of Chios, was chiefly celebrated for its temple of Dionysus. It was a rugged island and difficult of access, but contained a town the inhabitants of which had increased in modern times to 12,000, and greatly distinguished themselves by their valour in the war against the Turks. In the east of Chios, there are two groups of small islands, viz. the Oenusae (Οἰνούσαι), and Hippi (Ἱππῖ).

12. **Sámos** (Σάμος; *Samo* or *Susam Adassi*), south-east of Chios, opposite mount Mycale, from which it is separated only by a narrow strait, scarcely a mile in width, which was

the scene of the battle of Mycale in B. C. 479. The circumference of the island is about 80 miles, and it is traversed by ranges of mountains extending from east to west, the highest of which is mount Ampelos, in the centre of Samos, which name itself signifies a mountain. Samos was, and still is very fertile, whence its possession was often the subject of dispute among other states. The island is said to have been originally inhabited by Carians and Leleges, but afterwards it was colonised by Aeolians from Lesbos, and by Ionians from Epidaurus. At the dawn of history, however, we find the Ionian element predominating, and Samos as a member of the Ionian confederacy. The Samians were among the first Greeks that paid attention to navigation, and acquired power as a maritime state; hence they not only gained possessions on the opposite coasts of Asia, but founded important colonies in distant parts, as Bisanthe and Perinthus in Thrace, Celenderis in Cilicia, Cydonia in Crete, Dicaearchia in Italy, and Zancle in Sicily. In its transition state from an aristocratic to a democratic form of government, about B. C. 530, it was governed by the most illustrious of the early Greek tyrants, Polycrates, under whom Samos might have acquired the dominion over all the islands of the Aegean. His reign was the most glorious period in Samian history; but soon after, the island fell into the hands of the Persians, until the battle of Mycale restored it to independence. It then became the independent ally of Athens, but a revolt, in B. C. 440, was followed by the entire subjugation of the Samians, who now lost their fleet, and became subject to Athens. After the Peloponnesian war, it sometimes belonged to Sparta, sometimes to Athens, and sometimes to Persia, until in the end it became, at least nominally, a part of the Syrian monarchy, which it supported in the war of Antiochus against Rome. In the first war of Mithridates, Samos again aided the enemy of Rome, but at the close of it, it was incorporated with the province of Asia. During all these vicissitudes, the prosperity of the island had greatly declined, but Cicero and M. Antony did much to raise it, and Augustus made Samos a free state. Under the empire, however, its decline increased. During the period of its prosperity, Samos was no doubt the first among the Ionian states, especially in everything connected with the arts and literature, which latter was enriched in Samos by

the poets Asius, Choerilus, and Aeschryon, the philosophers Pythagoras and Melissus, and the historians Pagaeus and Duris. The capital of Samos, which bore the same name as the island, stood on the south-eastern coast, rising up the hills behind it in the form of an amphitheatre, and had an excellent harbour. It was adorned, especially in the reign of Polycrates, with the most splendid buildings; and the temple of Hera, the chief divinity of Samos, was of great beauty. In the time of Herodotus, Samos was one of the finest cities in the world. The ruins still extant are very considerable, and still show the circumference of the ancient city. The great temple of Hera was about 2 miles distant from the town, where a few remains of it are still seen.

13. **İcária** (*Ιxαρία*; *Nicaria*), west of Samos, also called Doliche, i. e., the long island, is a hilly island with excellent pastures; its name, as well as that of the surrounding sea (*Icarium mare*), was derived from the story of Icarus. The island was first colonised by Miletus, but afterwards belonged to the Samians, who used it as pasture land for their flocks. Between Samos and Icaria there is a group of small islands called *Corasiae* (*Κορασίαι*). South of this group is the barren and rocky island of *Patmos* (*Πάτμος*; *Patmo*), celebrated as the place to which the apostle John was banished, and where he is believed to have written the Apocalypse. The natives still show the cave in which the revelations are said to have been made to him. Passing over a number of small and unimportant islands on the east and south of Patmos, such as *Leros* (*Λέρος*), and *Calymna* (*Κάλυμνα*), we proceed southward to the island of **Cos** (*Κῶς*; *Kos* or *Stanco*), off the coast of Caria, before the entrance of the Ceramic gulf, and opposite to Halicarnassus. It has 550 stadia in circumference, and was very fertile, producing especially excellent wine. It was originally colonised by Aeolians, but afterwards became a member of the Dorian confederacy. The city of Cos stood on the south-eastern coast, in a beautiful district, and had a very good harbour; near it was a temple of Asclepius, to whom the island was sacred. It was the birth-place of the physician Hippocrates, who was believed to be a descendant of Asclepius, of the poet Philetas, and the painter Apelles, some of whose finest works adorned the temple of Asclepius. Under the Romans, Cos was destroyed by an earthquake, but was rebuilt by the emperor

Antoninus Pius. Coan dresses of a light and transparent kind are often mentioned, and show the luxurious habits of the Coans. On the south and east of Cos, we have the small islands of *Nisyros* (Νίσυρος; *Nikero*), with a town of the same name, of which some remains are still extant; *Telos* (Τήλος; *Telos* or *Piscopi*), *Syme* (Σύμη, *Symi*), with a town of the same name, and several good harbours; *Chalcia* (Χαλκία; *Charki*), with a town of the same name, and a temple of Apollo.

14. **Rhodus** (Ρόδος; *Rhodos*, *Rhodes*), the easternmost island of the Aegean, off the south coast of Caria, from which its distance is about 12 geographical miles. Its length from north-east to south-west is about 45 miles, and its breadth varies from 20 to 25 miles. Although the island is traversed by hills, the highest of which is mount Atabyrios, with a temple of Zeus on its summit, it was extremely fertile, and its climate very delicious and healthy. The stories of its earliest inhabitants, the Telchines and Heliadae, that is, descendants of the Sun, seem to intimate that its earliest civilization was of eastern, probably Phoenician, origin. Greeks, however, are said to have immigrated into Rhodes, even before the Trojan war, under Tlepolemus, a son of Heracles, but at a later period other Greeks established themselves in the island, and gave to it a thoroughly Dorian character. As early as the time of Homer, we hear of three Dorian towns in Rhodes, Lindos (Λίνδος), Ialysos (Ίάλυσος), and Cameiros (Κάμειρος), which, together with Cos, Cnidos, and Halicarnassos, formed the Dorian hexapolis or confederacy of six towns. Between these three towns the island must have been divided, but they must in some sense have formed a Rhodian state, which acquired great power, as it was enabled to send out colonies to Spain, Italy, the Balearic islands, and Lycia. In the course of time the island changed its monarchical government into a republic, under an aristocracy or oligarchy. At the commencement of the Peloponnesian war, we find Rhodes tributary to Athens, but in B. C. 412 it joined the Spartans, in consequence of which the oligarchy which had been depressed under the Athenian rule, recovered its ascendancy. In the meantime, in B. C. 408, the 3 ancient towns united in building a common capital under the name of Rhodus, at the north-eastern extremity of the island. Its citizens came from the three

ancient towns, but the new foundation, instead of producing unity among the inhabitants, only led to fiercer feuds between the aristocratic and democratic parties, and to alternate subjection to Athens and to Sparta, until after the Social War, in B. C. 355, Rhodes recovered its independence. During the subsequent period it was for a time subject to the rulers of Caria, and the civil dissensions which still continued to distract the island, in the end led to a form of government in which political powers were fairly divided between the nobles and the people. The Rhodians submitted to Alexander, but after his death they expelled the Macedonian garrison, and entered upon the career which is the most glorious in their history. The siege of Rhodes, by Demetrius Poliorcetes, is one of the most memorable in ancient history. The Rhodians now enjoyed the highest respect and esteem, and their importance as a commercial state reached its highest point. In the first war between Macedonia and Rome, they joined the latter and remained faithful to her during the subsequent wars. For this they were rewarded with a considerable portion of Caria, which was thence called *Peraea Rhodiorum*. In the end, however, being suspected of having supported Perseus in the battle of Pydna, B. C. 168, they were severely punished by the Romans. But the good understanding was soon restored. In the Roman civil wars the Rhodians sided with the party of Cæsar, in consequence of which Cassius treated them very severely, but they were compensated by Augustus and Antony. The emperor Claudius deprived them of their independence, and an earthquake, in A. D. 155, laid nearly the whole city in ruins. It was, however, rebuilt, and during the middle ages passed through another glorious period. The city of Rhodus was very beautiful, and built according to a regular plan, made by the famous architect Hippodamus. It had two excellent harbours, at the entrance of one of which stood the famous bronze statue of the Sun (the colossus of Rhodes), 70 cubits in height, which was overthrown during an earthquake. In the time of Cicero and Cæsar, Rhodes was distinguished for its schools of oratory and art.

15. Having described the islands around the coasts of Greece and along the west coast of Asia Minor, we shall now proceed to consider those islands which present themselves in groups. In the Ionian sea we first have the *Echinades*

(Ἐχινάδες; *Kurzolari*), a group of small barren islands off the coast of Acarnania and Aetolia, about the mouth of the Achelous. The largest of them Dulichion (Δουλίχιον) is mentioned by Homer, but, owing to the large deposits of the Achelous, it is now united to the mainland. The *Strophades* (Στροφάδες), also called Plotae (Πλωταί), and at present *Strofadia* or *Strivali*, two islands off the coast of Messenia, opposite to Cyparissia, are celebrated in poetry as the abode of the Harpies. The *Oenusaë* (Οἰνοῦσαι), a group of islands off the south coast of Messenia, the two largest of which are now called *Sapienza* and *Cabrera*.

All the islands of the Aegean are generally divided into two classes, the *Cyclades* (Κυκλάδες), so called because they form almost a circle, and the *Sporades* (Σποράδες), because they lie scattered in various parts of the sea, whence some of those along the coast of Asia Minor are included among the Sporades.

The **Cyclades**, according to Strabo, were originally twelve in number, but subsequently this number was increased by other islands being included under the name. The most important among the Cyclades were; *Delos* (Δῆλος; *Delo*, *Delí*), the smallest in the whole group, lay in the strait between Rheneia and Myconos. According to the legend, which perhaps refers to its volcanic origin, it was called up from the sea by Poseidon, and was a floating island until it was fastened by Zeus to the bottom of the sea, in order that Leto might give birth in it to Apollo and Artemis. Afterwards Delos was regarded as wholly sacred to Apollo. It was originally peopled by Ionians, and the island, small as it was, formed a religious and political centre of the surrounding islands, which were likewise inhabited by Ionians. In the time of Peisistratus, the island became subject to Athens. On the establishment of the maritime supremacy of Athens, the common treasury of the Athenian confederates was established at Delos, and when the treasury was transferred to Athens, the island was reduced to a complete state of dependence; but it still remained a great place of commerce, for the sanctity of the place rendered it peculiarly safe to merchants. Its commercial importance increased after the fall of Corinth, when Delos became the principal slave mart of the ancient world. The greatest importance was attached to the preservation of the sanctity of the island. The bodies

of the dead were not allowed to be interred in the island ; this regulation, however, does not appear to have been always strictly observed, for the Athenians twice, in the reign of Peisistratus, and again in B. C. 426, undertook its purification by removing all human and animal remains from Delos. After the last of these purifications it was strictly forbidden to pollute the island by either births or deaths, and all persons about to die or to bring forth children had to be removed to the neighbouring island of Rheneia. Under such influences Delos remained flourishing and prosperous until, in the Mithridatic war, it was ravaged by one of the generals of the Pontian king in such a fearful manner, that it never was able to recover. The town of Delos stood on the western coast of the island, at the foot of mount Cynthus, whence Apollo is often called Cynthus. It contained a temple of Apollo with an oracle, which was enriched with presents by the Greeks from all parts; but such was the sanctity of the place, that, though it was not protected by forts or walls, no one ever dared to be guilty of robbery, and even the Persians honoured the birth-place of the twin gods of light. With the temple of Apollo were connected certain games, called Delia, which were celebrated every 4 years, and to which many Greek states sent their deputations (ἑσπίας).

16. **Naxos** (Νάξος; *Naxia*), the easternmost and largest of the Cyclades, is about 18 miles in length and 12 in breadth. It was and still is a most fertile island, producing corn, olives, fruit, and especially good wine, for which reason it was regarded as sacred to Bacchus, who was believed there to have found Ariadne when she was deserted by Theseus. The island is also mentioned under the names of Dia, Strongyle, Dionysias, and Callipolis. Its marble was as much valued as that of Paros. It is said to have originally been inhabited by Thracians and Carians, but in the historical times we find it inhabited by Ionians said to have come from Attica. In B. C. 540 it came under the dominion of Athens, and 40 years later Aristagoras endeavoured in vain to gain possession of it for Persia; but in B. C. 490 it was conquered by the Persians, who reduced its inhabitants to slavery. After the battle of Salamis, Naxos became free again, and was then reduced by the Athenians. The principal town in the island likewise called Naxos, was situated

on the north coast; two other smaller towns were called Tragaea and Lestadae.

Andros ("Ανδρος; *Andro*), the most northern of the Cyclades, about 20 miles in length and 8 in breadth, appears to have risen to great importance at an early period, for it is said to have founded the colonies of Stageira and Acanthos, about B. C. 654. Its later history is that of most other Cyclades, for it passed through the hands of the Athenians and Macedonians, until it became incorporated with the kingdom of Pergamus, with which it reverted, in B. C. 133, to the Romans. Andros produced very excellent wine, whence, like Naxos, it was regarded as sacred to Bacchus. Its chief town, likewise called Andros, had a very good harbour and contained a temple of Dionysus.

Paros (Πάρος; *Paro*), west of Naxos, was one of the largest among the Cyclades, being about 36 miles in circumference. It is said to have originally been inhabited by Cretans, but afterwards it received Ionian colonists, and soon rose to such prosperity as to be able to send out settlers to Thasos and Parion on the Propontis. Paros submitted to the Persians during their first invasion under Darius, and afterwards Miltiades was unable to recover it; but after the defeat of Xerxes, it came under the dominion of Athens. The town of Paros was situated near the west coast, and ruins of it still exist at the modern *Paroikia*. Paros is celebrated as the birth-place of the great iambic poet Archilochus, and as the place where the Parian Marble or Chronicles (now at Oxford) was discovered. This monument, when complete, contained a chronological account of the chief events of Greek history, from the time of Cecrops down to the year B. C. 264.

Melos (Μήλος; *Milo*), in the south-west of the Cyclades, is about 14 miles long, and 8 miles broad. On the north coast it has a deep bay with an excellent harbour, on which the town of Melos was situated. The island is of a volcanic nature, containing hot springs and mines of sulphur and alum, but its soil is very fertile, as it was in ancient times when it was praised for its wine, olives, grain, and other agricultural produce. In the interior of the island, a volcano seems to be still active, and in modern times there has arisen out of the sea in its vicinity, the small island of *Antimilo*. It is said to have been first colonised by Phoenicians, who

called it Byblos, but afterwards we find it inhabited by Dorians, whence in the Peloponnesian war it did not join the Athenians, who, in B. C. 426, made an unsuccessful attack upon it. But in B. C. 416, after a protracted siege, the Athenians made themselves masters of the island, and having put to the sword all the male inhabitants, and sold the women and children as slaves, they re-peopled it with Athenian colonists. Melos was the birth-place of Diagoras, surnamed the atheist.

Ceos (Κέως or Κία *Zia*), at the north-western extremity of the group of the Cyclades, between the Attic promontory of Sunion, and the island of Cythnos, was famous for its fertile soil and its delightful climate. It was inhabited by Ionians and contained 4 small towns, Iulis, Carthaea, Coressus, and Poeëssa, the last two of which perished during an earthquake. The poet Simonides was a native of Iulis in Ceos, whence Horace speaks of "*Ceae munera naeniae*" (*Carm.* II. 1. 38.), Simonides having composed mournful poems, ἐπικήδια, Lat. naeniae.

Seriphos (Σέριφος; *Serpho* or *Serphanto*), a barren, rocky island south of Cythnos, has about 12 miles in circumference. It was colonised by Ionians from Attica, but the inhabitants appear at all times to have been in a poor and wretched condition, whence the Roman emperors in later times used it as a place of banishment for those who had incurred their displeasure. In mythical story, Seriphos is celebrated as the place where Danaë landed with her infant after being exposed by her father, Acrisius.

Syros (Σύρος; *Syra*), a fertile island between Rheneia and Cythnos; it has about 20 miles in circumference, and contained two towns, one on the east side, and another on the west; of this latter place, some remains still exist near the harbour of *Maria della Grazia*. Syros was the native place of the philosopher, Pherecydes.

Tenos (Τήνος; *Tino*), south of Andros, a rocky island, but covered with sufficient soil to make it fertile, and well watered, whence at one time it was called Hydrussa. It is about 15 miles in length, and in ancient times contained a town, Tenos, the site of which is marked by the modern *S. Nicolo*. Tenos contained a temple of Poseidon, in which this god was worshipped as a healing power, because he had

cleared the island of snakes. The poetess Erinna was a native of Tenos. The wine of Tenos is still celebrated.

Myconos (Μύκονος; *Mycono*), east of Delos, was a poor and unproductive island, and its inhabitants were notorious for their rapacity. It contained, however, two towns, most of the inhabitants of which are said to have been bald. Myconos never acquired any political importance, but mythology states that it was the place where Heracles defeated the giants.

Sicinos (Σίκυνος; *Sikino*), one of the southern Cyclades, produced a good kind of wine, whence it was also called Oenoë; it was inhabited by Ionians who submitted to the Persians under Xerxes, but was afterwards a member of the Athenian confederacy.

17. The **Sporades** (Σποράδες) were, generally, the islands between Crete and the west coast of Asia Minor, whence some of those already noticed off the coast of Asia Minor belong to the Sporades. The ancients themselves, however, were not agreed as to the division into Cyclades and Sporades, and some islands which were regarded by some writers as belonging to one group, are described by others as belonging to the other. The most important among the Sporades are:

Thera (Θήρα; *Santorin*), the most celebrated among the Sporades, and a very fertile island of about 36 miles in circumference. It has the form of a horse-shoe, opening towards the west where it forms a very deep bay. The island is thoroughly volcanic, as is still evident from the nature and appearance of its rocks. It is said to have arisen out of a clod of earth thrown into the sea by the Argonauts, and on its emergence from the sea to have been called Calliste. The small island of Therasia, on the western side of it, was torn away from the main island during a volcanic convulsion, and by the same agency new islands have been raised in its vicinity, both in ancient and in modern times. It is said to have been originally inhabited by Phoenicians, but was afterwards colonised by Spartans and others, under the guidance of Theras, from whom it derived its name. Being a colony of Sparta, it remained faithful to the mother city throughout. About B. C. 631 one Battus led a colony from Thera to the north coast of Africa where he founded Cyrene. Thera,

besides a town of the same name, contained two other places, Oea and Eleusis.

Anaphe (Ἀνάφη; *Anaphi*), a small island on the east of Thera, with a temple of Apollo, hence called Anapheius.

Astypalaea (Ἀστυπάλαια; *Stampalia*), between Cos and Amorgos, with a town of the same name founded by the Megarians, which under the Romans became a libera civitas.

Amorgos (Ἀμοργός; *Amorgo*), north-west of Astypalaea, contained three small towns, was the birth-place of the iambic poet Simonides, and was used by the Roman emperors as a place of banishment.

Siphnos (Σίφνος; *Siphno* or *Siphanto*), south-east of Seriphos, is by some reckoned among the Cyclades; it was originally called Merope, and was colonised by Ionians from Athens. Siphnos contained gold and silver mines, of which traces are still visible, and in consequence of which the Siphnians in the time of Herodotus were regarded as the wealthiest among the islanders. But their wealth was a temptation to the rapacity of their neighbours, and in the time of Polycrates a band of Samians invaded Siphnos and compelled the inhabitants to pay them 100 talents. During the Persian wars they remained faithful to the cause of Greece. The productiveness of their gold mines decreased in later times, and Apollo is said to have destroyed them by an inundation, because the inhabitants had neglected sending the tithes to the temple of Delphi. The Siphnians are described as a people of very loose moral character, whence σιφνιζέειν was used as a term of reproach.

Ios (Ἴος; *Nio*), north of Thera, was once called Phoenice from the many palm-trees growing in the island, but afterwards, when colonised by Ionians, it received the name of Ios. This island was one of the places with which Homer was believed to have been connected, his mother Clymene being called a native of it.

Cythnos (Κύθνος; *Thermia*), in the west of the Cyclades, to which, according to some, it belonged, is situated between Ceos and Seriphos, and was celebrated in antiquity for its excellent cheese and its hot springs, whence its modern name.

Besides these more important islands there are several smaller ones, both among the Cyclades and Sporades, such as Aegilia, Thia, and Hieria, (the last two rose out of the sea

near Thera in the time of Pliny), Gyaros, Nisyros, Lebinthos, and others.

18. There now remain two large islands, Crete and Cyprus, which claim a separate notice. **Crete** (Κρήτη; *Kriti* or *Candia*), a large island south of Greece, in the midst of the sea, which from it is called the Cretan Sea (Mare Creticum). Its length from east to west is about 160 miles, while its breadth varies from 35 to 6 miles. The whole length of the island is traversed by a chain of mountains, the highest point of which is mount Ida, about the centre of the island, which rises upwards of 7000 feet above the level of the sea. The western parts of this chain are called Leuca or the white mountains, and the eastern extremity bears the name of Dicte. Crete has, of course, many promontories, but the most important are cape Samōnion in the east, and Criumetōpon in the west. The rivers flowing from these mountains are numerous, but they are little more than mountain torrents; their courses are brief, and they are for the most part dry in summer. The country however was extremely fertile, producing excellent grain, wine, oil, and fruit of every description, in consequence of which it was called "the island of the blessed" (μακάρων νῆσος). Crete was inhabited, even at a very remote period, by a people living under a regular constitution and fixed laws. Homer (*Il.* II. 649) speaks of Crete as an island with 100 towns, and even before the Trojan war the ancient traditions speak of king Minos, who ruled not only over the greater part of the island itself, but over an extensive maritime empire. To him the Cretans traced their ancient laws, and he is said to have been the first Greek prince who possessed a powerful navy with which he suppressed piracy in the neighbouring seas. For several generations the island was governed by kings, claiming to be descendants of Minos; royalty was then abolished, and the several cities became independent, though Gortyn and Knossos, the most important ones among them, exercised a sort of supremacy over the rest.

The Cretans themselves called the original inhabitants of the island Eteocretans (Ἐτεοκρητῆες), a name which implies as much as autochthons in other countries. Next to them are mentioned Cydonians, Pelasgians, Achaeans, and Dorians. In later times the institutions which we find established in the Cretan cities were essentially of a Doric character, and

as their introduction was ascribed to Minos, the ancients supposed that the Spartans had borrowed their institutions from Crete, whereas in both places they had been introduced by the Doric settlers or conquerors. The chief magistrates in the Cretan towns were called *cosmi* (κόσμοι) and were ten in number, chosen from among certain noble families; each also had its senate (γερουσία) and its popular assembly, though the latter, as at Sparta, had very little power. At a subsequent period this aristocracy had to give way to a democracy; the ancient manners and customs disappeared, and the morals of the people degenerated in the course of time so much, that the apostle Paul in his time probably used no exaggerated language, when he called them "always liars, evil beasts, slow bellies." In military history the Cretans were always distinguished as archers, and in this capacity they often served in the armies of other nations. During the last century B. C., they appear to have made common cause with the pirates who infested the Mediterranean, in consequence of which the island was conquered by the Romans in B. C. 67, and, together with Cyrenaica, constituted as a Roman province.

2. As to the number of towns in Crete, the later poets, following the example of Homer, almost always ascribe 100 cities to the island, but in historical times three only appear to have been of any consequence, viz: Cnossos, Gortyna, and Cydonia. *Cnossus* or *Gnossus* (Κνωσός or Γνωσός; *Macro Teicho*), an ancient city, near the north coast of the island, on a rising ground above a fertile valley, between the rivers Caeratus and Triton, was the residence of king Minos, and was colonised at an early period by Dorians, who spread the Doric institutions over most parts of the island. It remained for a long time the chief city, but began to decay when the other towns, Gortyna and Cydnoia, rose in importance. It is said to have had 25 stadia in circumference; its port Heracleion was at a distance of 30 stadia from the city. With the poets, Cnossos always remained an important place, because the famous Cretan labyrinth was in its vicinity, and because it was connected in the mythical legends with Minos, Ariadne, and the story about the tomb of Zeus, whose sepulchral monument was shown at Cnossos. *Gortyna* or *Gortyn* (Γόρτυνα, Γόρτυν; *Hagios Dheka*), a very ancient island city, near the south-eastern foot of mount Ida, on the river

Lethæus, a tributary of the Electra. Lebena and Metalla were its two ports, though both were at a considerable distance from the city. It was situated in a plain, and was peopled by Minyans and Tyrrhenian Pelasgians. After the destruction of Phaestos, a still more ancient town in its vicinity, Gortyna rose to the rank of the second city in the island, and on the decline of Cnossos became the metropolis of Crete. *Cydonia* (Κυδωνία or Κύδων; *Khania*) on the western part of the north coast, derived its name from the Cydones, the original inhabitants of that part of the island. It was situated on the sea-coast, and was the constant rival of Cnossos and Gortyna. At one time Zacynthians are said to have settled in the place, but about B. C. 524 they were expelled by the Samians, who, in their turn, were driven out by Aeginetans. Cydonia furnished the best Cretan archers, and quinces (mala Cydonia) were introduced into Italy from Crete. Near the city was a temple of Artemis Britomartis.

Among the less important towns of Crete, we may notice Phaestus (Φαιστός), the birth-place of Epimenides, which was destroyed at an early period by the Gortynians; Minoa (Μινώα), on the east part of the north coast, at the narrowest part of the island; Rhitymnia (Ῥίτυμνία), likewise on the north coast, west of Cnossos; Lyctos (Λύκτος), on the south-east of Cnossos, a very ancient place, said to have been colonised by Spartans, &c.

Among the small islands off the coast of Crete, the following deserve to be noticed: Dia (*Standia*) in the north, Gandos (*Gozzo*) in the south; in the north-east we have the group, called Dionysiades, and Leuke, a little to the south of the north-eastern promontory of Crete.

19. **Cyprus** (Κύπρος; *Cyprus* or *Kibris*), a large island in the Cilician sea, off the south coast of Cilicia; its greatest length from east to west is about 140 miles, while its greatest breadth in the western part is not more than 50. The ancients regarded it as one of the most productive islands, for, notwithstanding the great heat in summer, and the severe cold in winter, it produced very excellent wine and olives, and its mountains furnished abundance of wood and metals. A range of mountains called Olympus traverses the whole length of the island from east to west, and in one part rises to a height of more than 7000 feet. The plains and valleys north and south of this range were, and still are very fertile;

but the rivers are scarcely more than mountain torrents. The earliest inhabitants of the island were, no doubt, Syrians or Phoenicians, but Greek colonies are said to have been founded soon after the Trojan war. It is stated that at one time the island contained 9 independent kingdoms, that is, 9 towns governed each by a king, many of which seem to have preserved a kind of independence down to the time of Alexander the Great. The island, however, was subdued in B. C. 540, by Amasis, king of Egypt, and afterwards fell, together with Egypt, into the hands of the Persians, under whom it remained until the reign of Alexander the Great, though king Evagoras had even before manfully defended his independence against Persia. After the death of Alexander, Cyprus fell to the share of the Ptolemies of Egypt, who sometimes governed it themselves, and sometimes entrusted its administration to princes of their own family, until in B. C. 58, it became a Roman province. Cyprus was one of the great seats of the worship of Aphrodite, which had been introduced there from Phoenicia, and thence spread over the islands and the continent of Greece. As Cyprus was very rich in copper, the Romans called that metal after the island *cuprum*, whence our word copper.

The most important among the cities of Cyprus are: *Salamis* (Σαλαμίς), on the south-eastern part of the coast, at the mouth of the river Pedieus, the largest in the island. It was believed to have been founded by Teucer, the son of Telamon, who gave to it the name of his native island in the Saronic gulf. It possessed an excellent harbour, which afforded a safe station for a fleet during the winter. Salamis was the most important city of the island, and during the Persian supremacy, Evagoras not only threw off the yoke of Persia, but formed an independent kingdom, which embraced a great portion of the island; even in the time of the Romans, the eastern part of Cyprus belonged to the territory of Salamis. Like most other Cyprian towns, it contained a temple of Aphrodite, and another of Zeus. In the reign of Trajan, nearly the whole place was destroyed during an insurrection of the Jews, and under Constantine it suffered severely from an earthquake; the emperor however caused it to be rebuilt under the name of Constantia, and made it the capital of the island. Some ruins of it still exist not far from the town of *Famagusta*. *Paphos* (Πάφος), near the

south-western coast, and not far from another place somewhat further inland, which bore the name of Old Paphos (Παλαιά-παφος). New Paphos was situated near the coast, and had a good harbour, while Old Paphos lay in a fertile plain, at a distance of 60 stadia from the former. Old Paphos, the principal seat of the worship of Aphrodite, whence she is often called the Paphian goddess, was the residence of her chief priest who possessed extensive powers in all parts of the island. This town was in all probability a Phœnician settlement, and as tradition describes it as a colony founded by the Arcadian Agapenor after his return from Troy, it has been supposed, though without good reason, that New Paphos was an Arcadian colony. When the poets speak of Paphos in connection with Aphrodite, we have always to understand Old Paphos, though New Paphos was otherwise the more important of the two towns. In the reign of Augustus, the old town was destroyed by an earthquake, but was rebuilt by the emperor's order, and called Augusta, which name, however, does not appear to have remained in use. It afterwards again suffered from an earthquake, but yet remained the capital of one of the 4 districts into which the Romans divided the island. Old Paphos is now called *Kukla*, and New Paphos *Baffo*. *Amathus* (Ἀμαθεύς; *Limasol*), on the south coast of the island, with a celebrated temple of Aphrodite, who is hence frequently called Amathusia. Its neighbourhood contained rich copper mines, whence Ovid calls the town rich in metal. *Golgus* or *Golgi* (Γόλγος or Γόλγαι), a town of uncertain site, was a colony of Sicyon, and is spoken of by Catullus as a seat of the worship of Venus (Aphrodite). *Citium* (Κίτιον), on the south coast, east of Amathus, with a good harbour and salt-works. Citium, which was originally, no doubt, a Phœnician settlement, was the place where Cimon, the Athenian general, died in B. C. 449, and where Zeno, the Stoic philosopher, was born. *Marium* (Μάριον), on the north-west coast, was destroyed by Ptolemy I, of Egypt, but was restored under the name of Arsinoe, in honour of his daughter of that name. *Soli* (Σόλοι; *Aligora*), an important town on the north coast, was said by some to have been a colony of Athens, while others ascribed its foundation directly or indirectly to Solon, though this is probably nothing but an etymological fancy. The modern term *solecism* is said to be derived either from this town, or

from another of the same name on the coast of Cilicia, because the inhabitants were proverbial for their bad Greek. *Lapethus* (Λάπηθος; *Lapitho* or *Lapta*), on the north coast, east of Soli, an important town with a harbour at the mouth of a river of the same name. *Ceryneia* (Κερυνεία; *Cerine* or *Ghirne*), on the north coast, east of Lapethos, with a small harbour, which, however, is of some importance on that iron-bound coast. A few catacombs still mark the ancient site. *Curium* (Κούριον), on the south coast, west of Amathus; its remains are still seen near *Piscopia*.

CHAPTER V.

THRACIA, MOESIA, AND ILLYRICUM.

1. **Thracia** (Θράκη; *Thrace* or *Rumelia*), in the earliest times to which our traditions ascend, had independent kings of its own, and was far more extensive than in the historical ages; hence Herodotus calls the Thracian nation, next to that of the Indians, the greatest on earth. The Greeks originally designated, by the name of Thrace, all the country north of Macedonia, as far as the river Istrus (*Danube*), extending from the Euxine in the east to the frontiers of Illyricum in the west, so that its boundaries were Macedonia, the Aegean, the Hellespont, the Propontis, the Bosphorus, the Euxine, the Danube, and Illyricum. But Philip of Macedonia, extending his kingdom as far as the river Nestus in the east, incorporated a considerable portion of Thrace with his own dominion. The remaining country of Thrace is divided into two almost equal halves, by the chain of mount Haemus (*Balkan*), which traverses Thrace from east to west. At a still later period, when the Romans conquered the country, the name Thrace was limited to the country between mount Haemus in the north, and the Aegean in the south, and between the river Nestus in the west, and the Euxine in the east; while the northern portion, between mount Haemus and the Danube, became a distinct province under the name of Moesia. Thrace within the limits thus set to it by the Romans is described by the ancient geographers as a rough and cold country, which was not very fertile, except in the maritime districts, though it seems to have been rich in wine.

The great mountain range of Haemus (Αἷμος) in the north sends forth several branches which run southward; one of them runs in a south-eastern direction, as far as the coast of the Bosphorus; another, called Rhodope (Ῥοδόπη; *Despoti Dagh*), in the western part of Thrace, runs in a south-eastern direction, and in some parts parallel to the range of Haemus itself. These mountains contain the sources of many rivers, the most important of which is the Hebrus (Ἑβρος; *Maritza*), which flows in a southern direction, and having received the Artiscus and Agrianes, empties itself into the Aegean near the town of Aenos. In the south-east the country forms a peninsula, called the Thracian Chersonesus (Χερσόνησος ἡ ἐν Θράκῃ; *peninsula of Gallipoli*), which is bounded in the south-east by the strait of the Hellespont (Ἑλλήσποντος; the *Dardanelles*). This strait connects the Aegean with the Propontis (Προποντίς; *sea of Marmora*), while the Bosphorus (Βόσπορος Θράκιος) connects the Propontis with the Euxine or Black Sea, at the entrance of which are the Cyanean rocks (Κυάνεαι πέτραι), also called Symplegades or Planctae (Πλαγκταί), because in mythological story they are described as moveable and approaching each other when ships passed between them. Along the coast of Thrace the following promontories deserve to be noticed: Philia (Φιλία; *Emineh*), the termination of mount Haemus on the Euxine; Thynias (Θυνίας ἄκρα; *Inada*), north of Salmydessos on the same sea; Serrion (Σέρριον; *Makri*), on the south coast of Thrace, opposite to Samothrace; Chrysoceras (Χρυσόκερας; *Pera*), near Constantinople, on which Byzantium was originally built; Mastusia (Μαστουσία), the south-western extremity of the Thracian Chersonesus, and Sarpedonion (Σαρπηδόνιον; *c. Greco*).

Thrace, in the historical period, was inhabited by very many tribes, though they are always described as one nation. In the earliest times the Thracians appear to have been intimately connected with the inhabitants of Greece, for the most ancient Greek poets, such as Orpheus, Linus, and Musaeus, are represented in the traditions as Thracians; this circumstance and the fact that some of the inhabitants of Asia Minor who are admitted to have been Pelasgians, are described as kinsmen of the Thracians, seem to warrant the conclusion that the Thracians also were a branch of the widespread Pelasgian race. But they did not keep pace with the civilisation in the more southern country of Greece, for we

find that they tattooed their bodies, despised agriculture, and thought it most honorable to live by war and plunder; they further sold their own children as slaves to foreign merchants, indulged in polygamy, and were at all times notorious as hard drinkers and quarrelsome over their cups. The inhabitants of the coast districts, however, were far more civilised than those of the interior, in consequence of the numerous Greek colonies established on the Thracian coast.

As to the history of Thrace, we shall pass over its legendary conquest by the Egyptian Sesostris, and afterwards by the Teucrians and Mysians, and proceed to the historical fact that in the reign of Darius Hystaspis, the Thracians were subdued by the Persians, and that, when the Greeks drove the Persians out of Europe, Thrace also recovered its independence. At the commencement of the Peloponnesian war, nearly all the Thracian tribes were united under Sitalces, a powerful chief of the Odrysae, whose kingdom extended from Abdera, in the south-west, to the Euxine, and the mouths of the Danube. In B. C. 424, Sitalces fell in a battle against the Triballi, and was succeeded by his nephew Seuthes, who raised his kingdom to still greater power and renown. But after his death, about the close of the Peloponnesian war, the kingdom broke to pieces, and Philip, the father of Alexander, annexed the greater part of Thrace to his dominions. After the death of Alexander, it fell to the share of Lysimachus, and then continued nominally to be a part of Macedonia, though it was governed by native princes, until at length it became a Roman province.

The most important among the Thracian tribes were the Deseletae west of the Hebrus; the Bessi about the sources of the same river; the Odrysae, the most powerful among the Thracian tribes on both sides of mount Haemus; the Trausi, Aorsi, Cicones, and Bistones.

2. The principal Greek colonies on the coast of Thrace, beginning in the south-west, were; **Amphipolis** (*Ἀμφίπολις*; *Neokhorio* or *Jeni-Keni*), respecting which see p. 91 *Abdera* (*Ἀβδηρα*; *Polystilo*), a little to the east of the mouth of the Nestus, was founded by Timesius of Clazomenae about B. C. 656, though tradition ascribed its foundation to Heracles. But the colonists led by Timesius were expelled by the Thracians, and in B. C. 544 the inhabitants of Teos in Ionia, whose town had been taken by the Persians, established a

new colony there, which soon became and remained for a long period a flourishing town. Under the Romans it remained a free city. Abdera was the birth-place of the laughing philosopher Democritus, of Protagoras and Anaxarchus, of the poet Nicaenetus, and the historian Hecataeus. *Dicaea* or *Dicaeopolis* (Δίκαια or Δικαιοπόλις; *Bauron*), near the mouth of lake Bistonis, was a colony of the neighbouring town of *Maronea* (Μαρόνησια; *Marogna*), near the southern extremity of lake Ismaris. It was originally a town of the Thracian Cicones, but afterwards received colonists from Chios. It was celebrated even in the time of Homer for its excellent wine, and was sacred to Dionysus, who is hence called Maroneus and is represented on the coins of the place. *Ismāros* (Ἰσμάρος), likewise a Ciconian town, was situated on an eminence and likewise produced excellent wine. It is said to have been destroyed by Odysseus; but the poets often use *Ismarius* as a synonym of *Thracicus*. *Strÿme* (Στρίμη), a colony of Thasos, on the small river Lissus; its possession was at one time disputed between Thasos and Maroneia. *Mesembria* (Μεσημβρία; *Misauria*), a town in the territory of the Cicones, near the mouth of the Lissus, was a colony of Samothrace, and must not be confounded with the more important town of the same name on the Euxine. *Doriscus* (Δόρισκος), on the west of the river Hebrus, in a plain where Xerxes reviewed his troops before invading Greece. *Aenus* (Αἶνος; *Eno*), an ancient town at the mouth of the river Hebrus, was colonised by Aeolians from Asia Minor. It is mentioned in Homer, and was a place of some importance even under the Romans who gave it the rights of a free town.

3. We next come to the Thracian Chersonesus, which is about 420 stadia in length, running between the Hellespont and the bay of Melas. It is connected with the main-land by an isthmus which was fortified by a wall running across, about 36 stadia in length. The first Greek colonies were founded in this peninsula by Miltiades in the time of Peisistratus. Following the line of coast as we have done hitherto, we first come to *Cardia* (Καρδία; *Caridia*), on the bay of Melas which derives its name from the river Melas flowing into it. It was colonised by Miletus and Clazomenae, but afterwards Athenians also settled there. The town was destroyed by Lysimachus; it was the birth-place of the

historian Hieronymus and of Eumenes. *Alopeconnesus* ('Αλωπεκόννησος), an Aeolian colony. *Elaeus* ('Ελαιός; *Critia*), near the southern extremity of the peninsula, with a good harbour and a sanctuary of Protesilaus. *Madytus* (Μάδυτος; *Maito*), north of Elaeus, was an important town with a harbour. *Sestus* (Σηστός; *Ialova*), at the narrowest part of the Hellespont, opposite to Abydos in Asia, from which its distance was only seven stadia. It is celebrated in Greek story on account of the love of Hero and Leander, and in history on account of the bridge which Xerxes built there across the Hellespont. Its commanding position rendered it at all times a place of great importance. In B. C. 478 the Persians were driven out of the place after a long siege, and Sestos henceforth remained connected with Athens. A little to the north-east of it was the stream Aegospotami (Αἰγὸς ποταμὸς), where the Athenians suffered the decisive defeat at the close of the Peloponnesian war. *Callipolis* (Καλλιπολις; *Gallipoli*), nearly opposite to Lampsacus, has given its modern name to the peninsula. *Pactye* (Πακτίη; *St. George*), opposite to Cardia, is known in history as the place to which Alcibiades, on being banished from Athens, retreated. A little to the north of Pactye, about the middle of the isthmus and beyond the wall, was situated *Lysimachia* (Λυσιμαχία; *Eksemil*), an important town, founded in B. C. 309 by Lysimachus who transferred to it most of the inhabitants of Cardia. It was afterwards destroyed by the Thracians, but was rebuilt, and, after various vicissitudes, the emperor Justinian changed the place into a strong fortress under the name of Hexamilion ('Εξαμίλιον), by which it continues to be called at the present time.

4. The principal towns on the coast of the Propontis were: *Perinthus* (Πέρινθος; *Eski Ereklî*), founded by Samians about B. C. 560; it was situated on a small peninsula, on the slope of a hill, the houses rising in terraces above one another. It must have been a very powerful place, for it made a desperate resistance against the attempts of Philip of Macedonia. Under the Romans it continued to be a place of great importance, because many of the roads leading to Byzantium met there. We still possess numerous coins of this town, which in the fourth century of our era appears to have changed its name into Heracleia, whence the modern *Ereklî*. *Selymbria* or *Selybria* (Σηλυμβρία or Σηλυβρία;

Selivria), a colony of the Megarians, was a place of great importance, until it was conquered by Philip of Macedonia, after which time it declined. For a time it changed its name into Eudoxiupolis, after Eudoxia, the wife of Arcadius, but afterwards it resumed its ancient name. Less important towns on the same coast, were Heracleia, Ganos, and Bisanthe.

5. At the southern entrance of the Bosphorus, stood **Byzantium** (Βυζάντιον; *Constantinople*), founded by Megarians in B. C. 658, and destined at one time to become the mistress of the eastern world. The town occupied two hills, was 40 stadia in circumference, and had its acropolis on the site now occupied by the Sultan's seraglio. Its situation, commanding both the entrance to the Euxine and the Aegean, soon raised it to a place of the highest importance.¹ It was recovered from the Persians by Pausanias in B. C. 479, and afterwards belonged alternately to the Athenians and Spartans; the latter however were finally expelled, in B. C. 390, by Thrasybulus, and the town became independent for a time, until it fell into the hands of the Macedonians, and ultimately into those of the Romans. In A. D. 196, a considerable portion of the town was destroyed after a siege of 3 years, by the army of the emperor Severus, against whom it supported Pescennius Niger. In A. D. 330, the emperor Constantine extended and fortified Byzantium, and made it the capital of the eastern half of the Roman empire, under the name of Constantinopolis. The new city was built in imitation of Rome, so as to cover seven hills, and was divided into 14 regions. Its walls in the end came to be about 13 or 14 Roman miles in circumference. In A. D. 1453, it was conquered by the Turks, who made it the capital of their empire, and still call it *Stambol*, a corruption of ἐς τὴν πόλιν.

6. The principal Thracian towns on the coast of the Euxine were: *Salmydessus* (Σαλμυδησσός; *Midjah*), south of cape Thynias, one of the earliest settlements of the Milesians. The name Salmydessos was also applied to the whole coast district from cape Thynias to the entrance of the Bosphorus. *Apollonia* ('Απολλωνία; *Sizeboli*), a colony of Miletus, with two harbours and a celebrated temple of Apollo, from which

¹ Ovid, *Trist.* I, 11: Quaque tenent Ponti Byzantia littora fauces, Hic locus est gemini janua vasta maris.

Lucullus carried away a colossal statue of the god, which he set up in the Capitol at Rome. At a later time it was called *Sozopolis*, whence its modern name. Near it was the small town of *Anchialos* (Ἀγχίαλος; *Akelo*). *Mesembria* (Μεσημβρία; *Missivria*), on a peninsula at the foot of mount Haemus, was founded by inhabitants of Byzantium and Chalcedon, in the reign of Darius Hystaspis. As its parent cities were both Megarian colonies, Mesembria also is sometimes called a Megarian settlement.

7. The interior of Thrace contained few towns of any importance; the following however deserve to be noticed: *Trajanopolis* (Τραϊανούπολις; *Orichovo*), in the south-east, on the river Hebrus, was founded by the emperor Trajan from whom it derived its name. *Plotinopolis* (Πλωτινópolis; *Plontin*), to the north of the former, was likewise founded by Trajan, and named after his wife Plotina. *Hadrianopolis* (Ἀδριανούπολις; *Adrianople*), in the central part of the country, and, like the two previous towns, situated in a fertile plain on the river Hebrus. It was founded by the emperor Hadrian on the site of a place called *Uscudama*. Its favorable situation soon raised its inhabitants to great prosperity. In B. C. 378, it had to sustain a siege of the Goths; but it continued, next to Constantinople, to be the chief city of the eastern empire, and both the emperors of the east and the Turkish Sultans often chose Hadrianopolis as their place of residence. *Philippopolis* (Φιλιππούπολις; *Philippopoli*), in the west of Thrace, in a fertile plain on the river Hebrus, was founded by Philip of Macedonia, on a site previously called *Eumolpias* or *Poneropolis*. It was situated on a hill with three summits, whence Latin writers sometimes call it *Trimontium*. Under the Romans it continued to be one of the most important towns of the country. The few remaining places mentioned in the interior of Thrace are of no historical importance.

8. **Moesia** (*Moisia*; *Servia* and *Bulgaria*), is an extensive country bounded on the north by the Danube, on the south by the mountain chains of Scardus, Scomius, and Haemus, on the east by the Euxine, and on the west by the Drinus and Savus, tributaries of the Danube. The river Cebus or Ciabrus which flows northward into the Danube, divided, at least under the Roman emperors, the whole country into Upper and Lower Moesia (*Moesia Superior* and *Interior*).

The southern and western parts of Moesia are very mountainous, and the central part also is traversed by a range of mountains, running from Scomius in a northern direction. Moesia, besides its frontier rivers in the west, the Drinus and Savus (*Drino* and *Save*), is watered by a great number of rivers flowing from the mountains in the south northward into the Danube. The more important of these rivers are the Margus (*Morava*), Timachus (*Timas*), Ciabrus (*Zibritz*), Oescus (*Esker*), Utus (*Vid*), Iatrus (*Iantra*), and Noes which is identified with the modern *Karalom*. The Greek name of this country, Mysia, shows that the Greeks regarded its inhabitants as a people of the same stock as the Mysians in the north-west of Asia Minor; and in order to distinguish the two countries from each other, the European is sometimes mentioned with the addition $\eta\ \epsilon\upsilon\ \epsilon\upsilon\ \rho\acute{o}\omega\eta\eta$. The Moesians as well as the Thracians, of which they were only a branch, probably belonged to the same great family of nations to which most of the people of Asia Minor belonged. But in later times we find them divided into several tribes, some of which seem to have belonged to the Celtic stock. The Moesi proper dwelt on the banks of the Danube, between the rivers Iatrus and Margus; but besides them we find in Upper Moesia the Tricornesii, Picensii, Timachi, Dardani, and Scordisci. In Lower Moesia we meet with the Triballi, Troglodytae, Peucini, Crobyzi, and in the east with the Getae, who are described at a very early time as the most civilised of the Thracian (and Moesian) tribes, among whom mental culture does not appear to have ever advanced very far.

9. Moesia was conquered by the Romans in the reign of Augustus, but was probably not constituted as a Roman province until the reign of Tiberius. The province was afterwards divided into the parts above mentioned, Upper and Lower Moesia. This division lasted until the third century after Christ, for when Dacia, which Trajan had constituted a province on the north of the Danube, was given up by Aurelian to the barbarians, the inhabitants of Dacia were removed across the Danube into Moesia, where they formed what was called after them 'Dacia Aureliani,' in the central part, between Upper and Lower Moesia. The part of this new Dacia near the Danube was styled 'Dacia Ripensis,' and the portion to the south of it, called 'Dacia Interior,'

extended as far as the frontier of Macedonia. In the reign of the emperor Valens, a portion of the Visigoths received permission to settle in Moesia, whence they are sometimes called Moesogothi. These Goths, coming in frequent contact with their Greek neighbours in the south, adopted Christianity and made considerable progress in civilisation, so that about the middle of the fourth century their bishop Ulphilas translated the Scriptures into the Moesogothic language, of which translation a great portion is still extant.

10. On the coast of the Euxine, Moesia contained a few Greek colonies, as *Odessus* (Ὀδησσός; *Varna*), founded by Milesians in the territory of the Crobyzi in the reign of Astyages, king of Media; having a good harbour, it soon became a commercial place of considerable importance. North of Odessus was *Callatis* (Κάλλατις; *Collat* or *Col-lati*), likewise a Milesian colony. North of this place was *Tomî* or *Tomis* (Τόμοι, Τόμις; *Tomiswar* or *Jegni Pangola*), the capital of that portion of Lower Moesia, which is sometimes called Lesser Scythia (Scythia Minor). The place was believed to have received its name from τέμνω, because Medea was said there to have cut to pieces the body of her brother. It was likewise a colony of Miletus, and is celebrated in history as the place to which the poet Ovid was exiled by Augustus. Another Milesian colony, *Istrus* or *Istropolis* (Ἰστρος, Ἰστροπόλις; *Istere*), was planted south of the mouth of the Danube, and received its name from the Istrus (Ἰστρος), the name by which the Greeks called the Danube, especially the lower part of it.

11. The chief towns in the interior of Moesia are nearly all situated on the banks of the Danube, and those of its tributaries. In Upper Moesia the most western town was *Singidunum* (Σιγγιδουνον), a strong fortress at the point where the Savus joins the Danube. Following the course of the river from Singidunum, which, according to some occupied the site of the modern *Belgrade* or *Semlin*, we come to the following towns: *Tricornium* (Τρικόνιον), at the point where the river Moschius falls into the Danube; *Aureus Mons*, at the foot of a hill of the same name, where the emperor Probus ordered vineyards to be laid out; *Margum*, a fortified place on the river Margus, where Diocletian gained a decisive victory over Carinus; *Viminacium* (*Kestalo*), a little to the east of Margum, is called a splendid city, but

is chiefly celebrated in the war between Diocletian and Carinus; *Pons Trajani*, the place where the emperor Trajan caused a stone bridge to be built across the Danube, near the modern town of *Severin*. The architect of the bridge was the Greek Apollodorus; parts of it were destroyed from jealousy by Hadrian, and the work was never repaired, though the spot where it had existed remained ever after the usual point at which the river was crossed: *Rattiarum* (*Arzer Palanka*), a very important town, where one of the Danubian fleets and a legion were stationed. In the interior of Upper Moesia, the following towns deserve to be noticed; *Naissus* or *Naissum* (*Nissa*), situated on a tributary of the Margus, was the birth-place of Constantine the Great, who enlarged and embellished it; it was destroyed by the Huns under Attila, but rebuilt by Justinian; *Ulpianum* (*Kastendil*), and *Scopi* (*Uschup*).

12. In Lower Moesia, again following the course of the Danube, we come to: *ad Cebrium*, near the mouth of the Ciabrus; *Nicopolis* (*Nicopoli*), a town of some consequence, founded by Trajan after his victory over the Sarmatae on the Istrus. At a later period it became the chief town of the Moesogoths; *Dorostorum* (*Silistria*), a well fortified place, known as the birth-place of Aëtius; *Axiopolis* (*Rassova*), at the mouth of the river Axios; *Trosmis* (*Trosmi*), an important place, and *Aegyssus*.

In the interior of Lower Moesia, on the south-west, we have *Sardica* (*Triadizza*), the capital of Dacia Aureliani, in an extensive and fertile plain, which is watered by the river Oescus. It was the native place of the emperor Maximian; *Marcianopolis*, to the west of Odessus, was founded by Trajan and named after his sister Marciana. It was situated on the great road from Constantinople to the Danube. In later times it became the capital of the Bulgarians, under the name of Pristhlava, whence the modern name *Preslav*; the Greeks now call it *Marcenopoli*, and the Turks *Eski Stambol*.

The most important among the islands at the mouths of the Danube was *Peuce* (*Πεύκη*; *Puzina*), which is formed by the two southern branches of the river, and is described as equalling Rhodes in size. Near its lower end, Darius is said to have made his bridge across the Danube when he marched against the Scythians. The mouths of the river

were, according to some, five in number, while others counted six or seven. The most southern and at the same time the most important among them bore the name of the *ισρὸ στόμα*, or *sacrum ostium*, near which was the lake Halmyris, through which the southern arm of the river flowed into the Euxine.

13. **Illyricum** (*Ἰλλυρίς*, sc. *γῆ*, or *Ἰλλυρικόν*), more rarely **Illyria**, included in its widest sense the country between Macedonia, Moesia, the Adriatic, Italy, and Raetia, bordering in the south on Epirus, and extending in the north almost to the river Savus. This large extent of country was inhabited by numerous tribes, all of which were more or less barbarous. Many of them were no doubt of the same stock as the Thracians, but in some places other barbarians and Celts were mixed with them. The whole country was divided into two parts, 1. *Illyricum proper*, or more commonly called *Illyris barbara*, that portion which was first constituted a Roman province, extending along the Adriatic from the river *Arsia* (*Arsa*) in Istria to the *Drilo* (*Drino Nero*) in the south, and inland to the river *Drinus* (*Drino Bianco*). It thus comprehended a part of modern Croatia, the whole of Dalmatia, almost the whole of Bosnia, and a portion of Albania; to it also belonged the numerous islands along the eastern coast of the Adriatic. This part of Illyricum was again divided into three sections which received their names from the chief tribes inhabiting them, viz: *Japydia* from the *Arsia* to the *Tedanius*, deriving its name from the *Japydes*; *Liburnia*, the coast district from the *Arsia* to the *Titius*, being called after the *Liburni*; and *Dalmatia*, south of *Liburnia* as far as the river *Drilo*. The *Liburnians* became subject to Rome at an early period, but the entire country was not conquered until the time of Augustus, when it was organised as a Roman province. The second or southern division of Illyricum, commonly called *Illyris Graeca*, extended from the *Drilo* in the north to the *Ceraunian mountains* in the south, which separated it from Epirus, and bordered in the east on Macedonia. This part of Illyricum was the scene of the first wars between Rome and Macedonia, whose king, Philip, the father of Alexander, annexed it to his dominions, whence it received the name of *Illyris Graeca* or *Macedonica*. It embraced the greater portion of modern Albania. *Illyris Barbara* is very mountainous, and has only small rivers, though in some parts

it is very fertile; Illyris Graeca is shut in on the east and south by lofty mountains, but contains rich and fertile valleys. Among the mountains in northern Illyricum we may mention *Albius mons* ("Ἀλβιον ὄρος; *Montedel Carso*), in the east of which rise the *Montes Bebi* (Βέβια ὄρη), while mount *Ardion* ("Ἀρδιον) runs through the midst of Dalmatia, and is connected in the east with *Mons Scardus* (Σκάρδον ὄρος; *Argentarö*).

The tribes of southern Illyricum first emerge into the light of history during the reign of Philip of Macedonia, who, as has been already observed, annexed their country to Macedonia. It is not till that time that we hear of such tribes as the *Atintanes*, *Taulantii*, *Parthini*, *Dassaretæ*, and others. But after the death of Alexander, most of these tribes recovered their independence; their piratical practices, however, brought them into collision with the Romans, and their queen *Teuta*, who was easily conquered, had to purchase peace by the surrender of a part of her territory and the payment of an annual tribute, B. C. 229. A second war with the Illyrians was brought to a close in B. C. 219 by *Aemilius Paullus*. After this a friendly relation subsisted between the Illyrians and Romans; but king *Gentius* allied himself with *Perseus* of Macedonia against Rome, and was conquered in B. C. 168. Illyricum now, like Macedonia, became subject to Rome. In the new division of the empire under Constantine, the name Illyricum was employed in a more extended sense than it had ever been before. The whole of Illyricum was then divided into *Illyricum occidentale* which comprised Illyricum proper, Pannonia, and Noricum, and *Illyricum orientale*, which comprised Dacia, Moesia, Macedonia, and Thrace.

14. The chief towns in Illyris Barbara were *Metulum* (Μέτρουλον; *Metling*), the most important place in the country of the Japydes, was situated on two peaks of a rugged mountain. When Augustus reduced it, its inhabitants fought with undaunted bravery, and Augustus nearly lost his life. *Jadera* or *Jader* (Ἰάδρα; *Zara Vecchia*), on the coast of the Liburni; *Scardona* or *Scardon* (Σκαρδῶνα, Σκαρδών) the capital of the Liburni, on the right bank of the *Titius*, about 12 miles from its mouth, still bears its ancient name *Scardona* or *Scardin*. The same name was also given to

one of the islands off the coast of Liburnia, with a town of the name of Arba (*Arbe*). The most important towns in Dalmatia were *Sicum* (Σίκον; *Sebenigo*); *Tragurium* (now *Trau* or *Troghe*), situated on an island connected with the continent by a mole, and celebrated for its marble; *Salona* (Σαλώνα, Σαλῶνας; *Salona*), an important military place, and the capital of Dalmatia, was situated on a bay of the sea. The Romans, after the conquest of the country, strongly fortified this town, and made it the centre of an extensive *conventus juridicus*. The emperor Diocletian was born in its vicinity, and after his abdication he spent the remainder of his life there. Splendid remains of his palace still exist at *Spalatro* near Salona. *Narona* (Νάρωνα), on the river Naro, at some distance from the sea, on the road to Dyrrhachium. *Dalminium* or *Delminium* (Δάλμιον, Δελμίνιον), a large town from which the whole country derived its name. *Scodra* (Σκόδρα; *Scutari*), one of the most important towns of Illyricum, on the river Barbana, and at the southern extremity of lake Labeatis. It was strongly fortified, and the residence of the Illyrian king Gentius, after whose downfall it fell into the hands of the Romans, who at a later time settled there in great numbers. *Epidaurus* (Ἐπίδαυρος; *Ragusa Vecchia*), *Rhycinum* (*Risino*); *Lissus* (Λισσός; *Alessio*), at the mouth of the river Drilo, said to have been founded by the tyrant Dionysius of Syracuse in B. C. 385. Its acropolis was strongly fortified and was believed to be impregnable. Under the Romans it became a colony. *Olcinium* (*Dulcigno*), a town belonging to the kingdom of Gentius.

15. In Illyris Graeca or Macedonica, the most important coast towns were—*Dyrrhachium* (Δυρράχιον), anciently called *Epidamnus*, but its name was changed by the Romans into Dyrrhachium, because, it is said, its ancient name, reminding them of *damnum*, was of evil omen. It was situated on a peninsula, and originally a colony of the Corcyraeans. Under the Romans it became a place of great importance, as it was the port at which ships crossing the Adriatic generally landed. In consequence of this, it became a most flourishing commercial place, whence Catullus calls it the *taberna Adriae*. In the civil war between Cæsar and Pompey, it was the head-quarters of the latter. The

famous Via Egnatia commenced here. The town was destroyed in A. D. 345, during an earthquake. *Apollonia* (Ἀπολλωνία; *Pollina* or *Pollona*), not far from the mouth of the river Aous (Ἀῶς; *Bojussa*), was a colony of the Corinthians and Coreyraeans, and in the time of the Romans it was celebrated for its commerce, and as a seat of learning, whence many young Romans, such as Augustus, spent some time there in the pursuit of study. Its port was almost as much frequented as that of Dyrrhachium, and according to some the Via Egnatia commenced here. Not far from Apollonia was Nymphaeum, a mountain with a grotto sacred to the Nymphs, and with springs of naphtha. *Aulon* (Αὐλών) or *Aulona*, now *Valona*; and *Oricum* (Ὀρικόν; *Orico* or *Ericho*), an important town on the coast near the Ceraunian mountains and the frontiers of Epirus. It was believed to have been founded by Euboeans, on their return from Troy. It was strongly fortified, but its harbour not being very secure, it ceased to be the ordinary landing-place for ships coming from the west, as soon as Apollonia and Dyrrhachium became accessible to the Romans. Its inhabitants continued to be Greeks, as late as the time of Julius Cæsar; but during the civil wars it was destroyed. Herodes Atticus rebuilt the town, but it did not recover its ancient importance.

In the interior of Illyris Graeca, the following town may be noticed: *Lychnidus* (Λύχνιδος; *Achrita*, *Ochrida*), the ancient capital of the Dassaretæ, was situated on a height on the border of lake Lychnitis (Λυχνίτις) in which the river Drilo has its origin. The town was strongly fortified, but fell into the hands of the Romans in the time of king Gentius. In the middle ages it was the capital of the Bulgarian kings.

Along the coast of Illyris Barbara, there are a great many small islands, the more important among which are the Apsyrtides in the north; Pharos (*Lessina*) which was colonised by Parians; Coreyra Melaena (*Kurzoli*), so called from its dark forests, and Melita (*Melede*), not to be confounded with Melita (*Malta*) in the south of Sicily.

CHAPTER VI.

DACIA, SARMATIA EUROPAEA, AND CHERSONESUS TAURICA.

1. **Dacia** (*Δακία*) a vast country on the north of the Danube, is scarcely noticed in ancient history before the time of the Roman empire; it was bounded in the south by the Danube which separated it from Moesia, in the north by Mons Carpates (*Καρπᾶδες*; the *Carpathians*), in the west by the river Tibiscus or Tisianus (*Τιβίσκος*; the *Theiss*), and in the east by the Hierasus, Poras, or Porata (*Ίέρασος*; the *Pruth*), and thus comprehended the modern Transylvania, Hungary on the east of the Theiss, the whole of Wallachia, the greater part of Moldavia, with a portion of Galicia and the Bukowina. The central part of this country is very mountainous. The range of Carpates, described as a continuation of the silva Hercynia in Germany, sends forth several branches, one of which was called by the name of Alpes Bastarnicae. The most important rivers of Dacia, independently of those by which the country is surrounded, are—the Marisus (*Μάρισος*; *Marosch*), having its sources in the central part of Dacia, and discharging itself into the Tibiscus; and a number of smaller rivers which are all tributaries of the Danube and flow from north to south, such as the Naparis, Ardirusus, Aluta, Rhabon, and others. The Dacians are said to have spoken the same language as the Getae in the east of Thrace, whence it is believed that they belonged to the same stock of nations as the Thracians, though they were probably mixed in some parts with Sarmatians and other tribes. In the time of Augustus the Dacians, crossing the Danube, ravaged the countries subject to and under the protection of, Rome; but they were defeated and driven back across the river. In the reign of Domitian they were governed by the bold and enterprising king Decebalus, who, being involved in war with the Romans, compelled them to purchase peace by the payment of an annual tribute. Trajan, however, succeeded in delivering the empire from this disgrace, and in a war which lasted for 5 years (A.D. 101–106), he reduced the whole country, made it a Roman province, and planted numerous colonies in it. When at a later period Dacia was invaded by the Goths, the emperor Aurelian, thinking it safer to make the Danube the frontier

of the empire, removed the Roman inhabitants of Dacia to Moesia (see above, p. 128) and gave up Dacia to the Goths. At the time when Dacia became a Roman province, it was divided into 3 parts, viz. *Dacia Ripensis* on the north bank of the Danube; *Dacia Alpensis* about the Carpathians, and *Dacia Mediterranea*.

2. The most important places in the interior of this extensive country were: *Sarmizegethusa* or *Zarmizegethusa* (*Ζαρμιζεθουσα*), the capital of Dacia and the residence of king Decebalus. When the country was conquered by the Romans, Trajan made this city a Roman colony under the name of *Ulpia Trajana*, the site of which is now occupied by *Varhel* in Transylvania. *Tibiscum* (*Τίβισκον*), in the west of Dacia, is now in ruins near Cavarán; *Apulum* (*Ἀπουλον*), on the north of the river Marisus, was afterwards called *Alba Julia*; *Singidava* (*Σινγίδαβα*; *Dewa*), on the same river; ruins of it still exist near *Szegedin*; *Salinum* (*Σαλίνον*), so called from its salt mines.

The most important places on the Danube were *Tierna* or *Zerna* (*Τίσρνα*), a little to the north of Old Orsowa, on the river Czerna; *Meadia* or *Mehadia*, with hot springs, called *Herculis aquae*, still bears the name of *Meadia*. Other places of less consequence were *Arcidăva*, *Centum Putea*, *Abihis*, *Agnavae*, *Pons Augusti*, and others.

3. The country in the west of Dacia, between the *Tibiscus* and *Danubius*, was inhabited by a branch of the great Sarmatian nation of the *Jazyges*, who originally dwelt on the coast of the *Euxine*. Those on the west of the *Tibiscus* were called *Jazyges Metanastae*, from their having been transplanted or migrated to their new homes. The time when they separated from the main body of their nation is not known. Tacitus and Pliny call them *Sarmatae* on account of their origin. In the fifth century after Christ, the *Jazyges Metanastae* disappear from history. Their country contained several small towns on the Danube and *Theiss*, but none of them is of historical importance.

The country between the *Pruth*, the *Dniester*, and the *Euxine*, is not mentioned by the ancient geographers under any special name, it being neither regarded as a part of *Dacia*, nor of *Sarmatia*. Some, however, treat it as a part of *Lower Moesia*. Its inhabitants were at first *Scythae*, after whose expulsion it was occupied by the *Getae*, *Bastarnae*, and

Sarmatae. On the coast of this district there were a few towns, which had apparently been founded by Greeks, such as Harpis, Cremniscos, Ophiusa, Niconion, and others.

4. **Sarmatia** (οἱ Σαρμάται, or more commonly Σαυροματαί) as a name of a country, first occurs in Pomponius Mela, though the people from whom it is derived, are mentioned and described even in Herodotus. The country is defined by Ptolemy as extending from the Vistula in the west to the Rha (*Volga*) in the east, but as divided by the river Tanais (*Τάναϊς*; *Don*) into two parts, viz. the western or European, and the eastern or Asiatic Sarmatia. The European portion, therefore, was bounded on the west by the Vistula (also called Visula, Vistillus, and Vistla, Οὔιστούλας), on the south by the Carpathian mountains, the river Tyras (Τύρας; *Dniester*), the Euxine, and the Palus Maeotis (*Sea of Azov*); on the east by the Tanais, and on the north by the Sarmatian Sea (Σαρματικὸς ὠκεανός; *the Baltic*), and some unknown country. This extent of country answers exactly to the Scythia of Herodotus, and the Sarmatians proper inhabited only the country north-east of the Palus Maeotis, and east of the river Tanais. The greater part of the inhabitants were Scythians, though some of the western tribes may have been of German origin. The principal tribes were the Venedae (Οὐένεδοι), along the coast of the Baltic; the Peucini and Bastarnae (Πευκίνοι and Βαστάρναι), on the side of the Carpathian mountains as far as the mouths of the Danube; the Jazyges and Rhozolani (Ἰάζυγες and Ῥωζολάνοι), on the western coast of the Palus Maeotis; the Hamaxobii (Ἀμαξόβιοι, i. e. dwellers on waggons), in the interior of the country; and the Alauni or Alani Scythae (Ἀλαῦνοι Σκύθαι), north of the Rhozolani and about mount Alaunon. Besides these we have the names of upwards of 50 minor tribes, some of which are probably fabulous or only supposed peoples. It is only natural that the topography and ethnography of a country so far removed from the civilised nations of the south should be but imperfectly known. Besides the rivers already mentioned, the following deserve to be noticed: the Axiaces (Ἀξιάκης, either the *Telgol* or the *Bug*); the Hypanis (Ἵπανις; the *Bug*?), and Borysthenes (Βορυσθένης; *Dnieper*), all of which flow into the Euxine. The Tanais, on the other hand, flows into the Palus Maeotis. In the north we have some less important rivers, such as the Chronus (the *Pregel*), the Rhubon (the

Memel), the Turuntes (the *Windau* in Curland), and the Chesinus (the *Düna*). The following mountains also deserve to be noticed: Peuce (Πεύκη), a range of mountains branching off from the Carpathians in a north-western direction, running through Gallicia; Amadoca (Ἀμαδόκα) in Charkow; Budinon (Βούδινον) in Lithuania, Alaunon (Ἀλαῦνον) in the south-west of Moskow. Also the Venedian mountains (Οὐενεδικά ὄρη), running between eastern Prussia and Poland, and the Ripaeian mountains (τὰ Πίπαια; *Waldai*), in the south of Novgorod.

5. Among the towns of Sarmatia none are of any consequence, except a few on the coast of the Euxine, as *Ophiusa* (Ὀφιούσα; *Akjerman*), on the west bank of the river Tyras, which derived its name from the numerous snakes in its vicinity; *Ordessus* or *Odessus* (Ὀρδησσός), a port town, not far from the mouth of the Borysthenes, was situated at some distance to the north-east of the modern town of Odessa, which derives its name from it; *Olbia* (Ὀλβία), also called *Borysthenes*, at the point where the Hypanis empties itself into the Borysthenes, was a colony and great emporium of the Milesians, whence it is sometimes called Miletopolis. It continued to flourish until the latest period of antiquity; but at present only a few remains exist in the neighbourhood of *Kudak*. Along the south coast of this district, parallel to it, and connected with it by an isthmus, runs a long and narrow island called Ἀρόμος Ἀχιλλεύς.

6. The **Chersonesus Taurica** (the *Crimea*), though an integral part of European Sarmatia, was always regarded by the ancients as a distinct country by itself. This peninsula is connected with the main-land by the isthmus called Taphros (the isthmus of *Perekop*), and is described by Strabo as resembling Peloponnesus both in form and in size. In the east of the Taurian Chersonesus, there is another smaller peninsula connected with it, and separated from Asia by the Cimmerian Bosphorus (Κιμμέριος Βόσπορος; the *Straits of Kertsch*), so called from the Cimmerians, who are said to have inhabited the neighbouring coasts. By means of these two peninsulas the Palus Macotis (λίμνη τῆς Μαιώτιδος or ἡ Μαίωτις; *Sea of Azov*) is formed. Again, from the Isthmus connecting the larger with the smaller peninsula a long and narrow strip of land runs parallel to the east coast of the Crimea and forms the bay called Σαπρὰ λίμνη (the *Putrid Sea*).

The bay on the north-west of the Crimea was called the Sinus Carcinites (Καρκινίτης; *Akmeshid*). Among the promontories we may mention in the south-west cape Parthenium (Παρθέσιον, *c. Khersonese*), not far from the town of Chersonesus; it was probably sacred to the Taurian virgin goddess Artemis; in the south cape Crumetopon (Κριού μέτωπον; *c. αἰου Dagh*); and in the east cape Corax (Κόραξ; *c. Meganome*).

7. The mountainous parts in the south of the Crimea were inhabited from ancient times by the Tauri, a Scythian race, notorious for their piracy and cruelty towards strangers and captives, with whose skulls the walls of the temple of the Taurian Artemis were decorated. Hence the mythical story of Iphigenia, whose brother Orestes was to have been sacrificed, but was saved by his sister. The northern and eastern parts of the peninsula were originally likewise inhabited by Scythian tribes, but these districts were colonised by Milesians, and out of these Greek settlements there was gradually formed the kingdom of the Bosphorus, which extended over the countries on both sides of the strait, and though small, was yet powerful on account of its commerce and its fleet. This kingdom maintained itself under independent princes, until Mithridates the Great incorporated it with his kingdom of Pontus. After his death the Romans gave the kingdom of Bosphorus to his son Pharnaces, and he and his successors had to acknowledge the supremacy of Rome. The country was very fertile in wine and grain, vast quantities of which were exported to Greece, and the Palus Maeotis abounded in fish.

8. The most important among the towns on the coast were: *Taphros* or *Taphrae* (Τάφρος; *Perecop*), on the isthmus connecting the Crimea with the main-land; *Eupatoria* (Εὐπατορία; *Eupatoria*), on the west coast, was founded by Mithridates Eupator, from whom it derived its name; *Chersonesus* (Χερσόνησος), on a small peninsula at the south-western extremity of the country, near cape Parthenion, was a colony of Heracleia in Pontus, and had a harbour called Symbolon; *Theodosia* (Θεοδοσία; *Kaffa*), on the eastern part of the south coast, was a colony of the Milesians; *Panticapaeum* (Παντικαπαιον; *Kertch*), on the Cimmerian Bosphorus, was a great commercial place and the residence of the Bosphorians kings. The towns of the interior, such as

Tarona (Ταρώνα), Parosta (Παρώστα), Cimmerium (Κιμμέριον), Portagra, Sartache, Argōda, and others were of less importance.

CHAPTER VII.

ITALIA.

1. **Italia** (Ἰταλία; *Italy*), the middle of the three peninsulas in which Europe terminates in the south. The name *Italia*, however, was not given to the whole peninsula which is now called by that name, until the time of Augustus, who applied it to the whole country, bounded in the north by the Alps which sweep around it in a semicircle, in the west by the river Varus (*Var* or *Varo*) which separated it from Gaul, and the Mare Inferum (also called Mare Ligusticum, Tyrrhenum, or Tuscum), in the south by the Mare or Fretum Siculum (the Straits of Sicily), and in the east by the Mare Adriaticum or Superum, and the river Arsia (*Arsa*) which separated it from Illyricum. The name *Italia* was originally confined to the southern part of the peninsula, and was derived from the people called Itali (anciently *Vitali*, *Vitelli* or *Vituli*) or Siculi, a wide-spread race in southern Italy. The northern boundary of *Italia*, in its most ancient sense, may be marked by a line drawn across the peninsula from mount Garganus in the east to Terracina in the west. The Greeks applied the name in a still narrower sense, limiting it to the most southern part of Bruttium. However after the wars with Pyrrhus, about B. C. 272, *Italia* was applied to all the parts of the peninsula subject to Rome, that is, the whole country from the Sicilian strait in the south to the rivers Arnus and Rubicon in the north. The countries on the north of these rivers continued to be called Gallia Cisalpina and Liguria until the time of Augustus, under whom the name *Italia* came to comprise the whole basin of the Po and the southern parts of the Alps, from Pola in Istria to the Maritime Alps in the north-west. During the later period of the empire, when Milan became the capital, the name *Italia* was applied to the northern part exclusively. But besides the name *Italia*, the country was sometimes designated, especially by the poets, by the following names: *Hesperia*, which signifies generally a country of the west, and

was applied both to Italy and to Spain; though the former was commonly called simply *Hesperia*, and the latter *Hesperia Magna*; *Saturnia* describing it as the country once governed by the mythical king Saturnus. Other names again which properly belonged to only certain parts of the peninsula are applied to the whole, such as *Oenotria*, i. e. the country of the Oenotri, comprising parts of Lucania and Bruttium; *Ausonia*, *Opica* or *Opicia*, that is, the country of the Ausones, Opici or Osci in the country afterwards called Campania; *Tyrrhenia*, the country of the Tyrrheni, in the north of Ausonia, particularly the country afterwards called Etruria; *Iapygia*, the country of the Japyges in the south-east, afterwards called Calabria; and *Ombria*, the country of the Umbri, on the east of Etruria.

2. We shall, of course, treat of Italy here in the sense in which the name was used in the time of Augustus. In this sense it is traversed by a chain of mountains, called the *Apennines* (Apenninus mons; ὁ Ἀπέννινος or τὸ Ἀπέννινον ὄρος), running like its backbone through the central part of Italy from north to south. They commence at the Maritime Alps, and after having run some distance in an eastern direction along the coast, continue their course southward, sending out ramifications in all directions, until they reach the two southern extremities of Italy, where they terminate in the two promontories, called the Iapygian or Salentine, and Leucopetra near Rhegium, though in the latter part the mountain is continued under the sea, and reappears in Sicily, for the mountains in the north of that island are only a continuation of the Apennines. The mountains reach their greatest height in central Italy, in the country of the Sabines, where one of their points rises nearly 9600 feet above the level of the sea. Some of the highest parts are nearly always covered with snow. The numerous branches sent forth by the Apennines, both to the east and west, form a multitude of valleys which are traversed by rivers and streams which drain and fertilise them. But besides these valleys, Italy also has extensive plains, as those of Lombardy, Campania, and Apulia, which are among the most fertile in Europe.

3. The principal rivers of Italy are: the *Padus* (Πάδος; *Po*), which has its sources at the foot of mount Vesulus, in the Cottian Alps, and, flowing in a western direction, empties

itself into the Adriatic by seven mouths, after having received the waters of numberless tributaries flowing from the Alps in the north, and the Apennines in the south. The *Athesis* ("Αἰθης; *Adige*), also called *Atagis*, flows from the Raetian Alps, first in a southern, and afterwards in a western direction parallel to the Padus. The *Arnus* ("Αρνος; *Arno*) has its sources in the Apennines in the north of Etruria, and flows into the Ligurian sea near Pisae. The *Tiberis* (Τιβερις or Ἐμβρις), anciently called Tybris or Albula, has its sources in the Apennines not far from those of the Arnus, near Tifernum, flows in a southern direction on the confines between Etruria and Umbria, and empties itself in two branches into the Mare Inferum near Ostia. The *Liris* (Λίρις; *Garigliano*), has its sources in the country of the Marsi near lake Fucinus, flows through Latium and empties itself into the Mare Inferum near the confines of Latium and Campania. The *Vulturnus* (Οὐολκτοῦρνος; *Volturmo*), with its sources in the north-west of Samnium, flows first in a southern direction through Samnium, and afterwards in a western through Campania into the Mare Inferum. The *Aufidus* (Αὐφιδος; *Ofanto*), rises in the south-west of Samnium, and flows in an eastern direction into the Adriatic, not far from Cannae. Other minor rivers will be noticed in the description of the several provinces of Italy.

Italy also possesses many beautiful lakes at the foot of the Alps, and between the branches of the Apennines in central Italy. The most remarkable are: the *Lacus Verbanus* (Οὐεσπβανός; *Lago Maggiore*), at the foot of the Pennine Alps, is the largest lake in Italy, being about 40 miles in length, and 8 at its greatest breadth. It is formed by the river Ticinus, and other streams flowing from the Alps. *Lacus Benācus* (Βήνακος; *Lago di Garda*), on the west of the river Athesis; at its southern extremity the river Mincius issues from it. *Lacus Larius* (Λάριος; *Lago di Como*), also called Lacus Comacenus, situated between the two former lakes, extends from north to south, and at a distance of about 15 miles from its northern extremity, it divides into two branches; at the extremity of the south-western branch the town of Comum was situated, from which it receives its modern name. In central Italy we have the *Lacus Trasimenus* (Θρασιμένη; *Lago di Perugia*), also called Thrasimenus or Thrasymenus, in Etruria, between the

towns of Clusium and Perugia; it is surrounded on all sides by mountains, and is memorable in history for the battle fought on its banks. in B. C. 217, by Hannibal against the Romans. *Lacus Volsiniensis* (ἡ λίμνη περὶ Οὐολσινίους; *Lago di Bolsena*), on the south of the town of Volsinii in Etruria, from which it derived its name. *Lacus Fucinus* (Φουκίνα: *Lago di Celano*), in the territory of the Marsi on the east of Latium; it is about 30 miles in circumference, and receives numerous streams from the surrounding Apennines. As the lake had no natural outlet, the emperor Claudius caused a channel of about 3 miles in length to be made, by means of which the water above a certain height was drained off into the river Liris. This channel or emissarium still exists in almost perfect preservation. *Lacus Vadimonis* (Οὐδδμόνα; *Lago di Bassano*), a very small lake in the east of Etruria, near the town of Ameria, which, according to Pliny, contained floating islands, of which, as well as of the lake itself, scarcely a trace is left, the lake being now only a swamp covered with bulrushes. It is celebrated in history for two defeats sustained in its neighbourhood by the Etruscans, one in B. C. 309, and the other in B. C. 283, in the latter of which both Etruscans and Gauls were routed. *Lacus Amsancti* (ἡ λίμνη Ἀμσάγκτου, *Lago d'Ansanti* or *Mefiti*), a small lake in the south of Samnium, from which mephitic vapours arose; near it was a cavern sending forth similar vapours, whence it was believed to be an entrance to the lower world. *Lacus Avernus* ("Αορνος λίμνη; *Lago Averno*), close to the promontory between Cumae and Puteoli in Campania, is only a small lake filling the crater of an extinct volcano; but it is very deep and surrounded with steep banks, which in ancient times were covered with a dark and gloomy forest. From its water vapours are said to have arisen which killed birds in flying over it, whence its Greek name of "Αορνος. A cave in its vicinity was likewise believed to be one of the entrances to the lower regions. In the time of Augustus, Agrippa connected lake Avernus with the Lacus Lucrinus, but as the latter was filled up during an eruption, in A. D. 1530, the Avernus again became a separate lake by itself.

Among the promontories we notice *Populonium* (Ποπλώνιον; *capo di Campana*), about the middle of the Etruscan coast, opposite to the island of Ilva; *Circaeus Mons*

(Κίρκαϊον; *Monte Circello*), on the coast of Latium near Circeii; *Caïeta* (Καϊᾶραι; *capo di Gaeta*), likewise in Latium, near Formiae; *Misenum* (Μισσηνόν; *capo Miseno*), on the coast of Campania, at the northern end of the bay of Naples; *Promontorium Minervae* or *Surrentinum* (ἀκροπόριον Ἀθήναιον καὶ Σύραιον; *capo della Minerva*), at the southern extremity of the bay of Naples, likewise on the coast of Campania; *Palinurum* or *Palinurus* (Παλινούριον; *c. di Palinuro* or *Punta delle Spartimento*), on the coast of Lucania; *Zephyrium* (Ζεφύριον; *c. Bursano*), on the south-east coast of Bruttium; and *Promontorium Japygium* or *Salentinum*, the southern extremity of the eastern peninsula, which itself was called Iapygia. On the eastern coast of Italy, we have only the prom. of mount Garganus, on the north coast of Apulia.

4. The ancients are unanimous in describing Italy as one of the happiest countries, which abounded in every thing required for the support of man and beast, and enjoyed the most delightful climate. In the northern parts the cold is sometimes severe, but in the middle and south winter is scarcely felt, the plains in these latter parts enjoying an almost perpetual spring and producing the most excellent fruit. The wine of Falerii, Alba, Surrentum, and mount Massicus, the honey of Tarentum, the olives of Venafrum, the figs of Tusculum, and other choice productions are frequently alluded to by the Roman poets. Grain, hemp, wool, and the like were produced in abundance; and the breeding of oxen, horses, sheep, and goats, as well as commerce in metals, marble, and minerals, were carried on very extensively. It must however be owned that in ancient times the inhabitants of Italy never carried on commerce to that extent to which the nature and situation of their country seemed to invite them. Next to Greece, Italy was the first country in Europe that attained any considerable degree of civilisation.

5. The inhabitants of Italy, who are mentioned under a great variety of names, belonged, on the whole, to the same great family of nations as the Greeks, though some of them were further removed from the general type than others. They must have immigrated into Italy from the north, and advanced southward as they were pushed on by other immigrants, so that the inhabitants of southern Italy were in all

probability the most ancient occupants of the country. In this light we must view the Iapygians in the south-eastern peninsula. Next in point of time come the inhabitants of central Italy, the Umbrians, Tyrrhenians, Latins, Siculians, Marsians, Volscians, Sabellians (Sabines and Samnites), and Oscans or Ausonians, all of whom constituted the nation of central Italy; their languages were not indeed the same, but the differences between them were not much more than dialectic. In the great northern plain of Italy we first find the Etruscans who had likewise descended from the Alps, but were afterwards pushed forward by other immigrants, the Celts or Gauls, and established themselves in the country of the Tyrrhenians who became subject to them. In the north-east of Italy we have a distinct tribe, the Ligurians. Tradition, moreover, speaks of several immigrations from the East; one under Evander is said to have proceeded from Arcadia, and another under Aeneas from Troy. Both are said to have formed settlements in Latium, but it is admitted on all hands that no importance can be attached to these mythical stories. In the historical times, however, the coasts of southern Italy were occupied by Greek colonies, in consequence of which that portion of the peninsula, from the Sicilian Straits to the bay of Naples, was called *Magna Graecia*. All these nationalities, however, in the course of time lost their languages and national habits and became Romans, so that in the reign of Augustus Latin was spoken from one end of Italy to the other, though in some parts the ancient national languages for a time also continued to be spoken, until in the end they vanished entirely.

6. Italy is commonly divided into three parts. 1. Upper Italy, comprising *Gallia Cisalpina* and *Liguria*, extending from the Alps as far as the rivers *Rubicon* and *Macra*. *Gallia Cisalpina* until the time of Augustus was regarded as a province, i. e., a country out of Italy, but was incorporated by him with the rest of the peninsula; 2. Central or Middle Italy, extending from the *Rubicon* and *Macra* in the north to the *Silarus* and *Frento* in the south. 3. The remainder or southern Italy bore the name of *Magna Graecia*, as we have already observed.

The whole of Italy was divided by Augustus into the following eleven districts or regions. 1. *Latium* and *Campania*, 2. *Picentium* and *Hirpinum*, 3. *Lucania* and *Bruttium*, 4.

the country of the Marsians, Marrucinians, Pelignians, and Vestinians, 5. Picenum, 6. Umbria, 7. Etruria, 8. Ariminum, 9. Liguria, 10. Venetia, and 11. Regio Transpadana. We shall now proceed to the description of the various districts of Italy, beginning in the north and proceeding southward.

7. **Gallia Cisalpina** or **Citerior**, also called *Gallia Togata*, was the country bounded in the north and west by the Alps, in the south as far as Placentia by the river Padus, and then by the Apennines and the river Rubicon, and in the east by the Adriatic. The eastern portions of Gallia Cisalpina consisted of the regions sometimes treated separately under the name of Venetia and Istria. It bore the name Gallia, because the great body of its inhabitants, after the expulsion of the Etruscans, consisted of Gauls or Celts. By the adjective Cisalpina it was distinguished from Gallia beyond the Alps, while Togata was the name given to it from the fact that in later times its inhabitants, having become Romanised, wore the Roman toga, while the Gauls beyond the Alps retained their national dress, the *bracca* (trowsers), whence it was sometimes called Gallia Braccata. The country is a vast plain, divided by the Padus into two parts, the northern being called Gallia Transpadana, and the southern Gallia Cispadana. The most important among the many tributaries which flow into the Padus from the north are the Ticinus (*Tessino*) which issues from lake Verbanus; the Addua (*Adda*), flowing from lake Larius; the Ollius (*Oglio*), issuing from lake Sevinus (*Lago d'Iseo*), and the Mincius (*Minzio*) which has its origin in lake Benacus. The chief among the southern tributaries, flowing from the western Alps and the Apennines northward into the Padus, are: the Tanarus (*Tanaro*) which has its sources in the Maritime Alps; the Trebia (*Trebbia*) which rises in the Apennines and joins the Padus near Placentia; the Tarus (*Taro*), Scultenna (*Panaro*), and the Rhenus (*Reno*) which flows past Bononia. But besides the Po and its tributaries, the following rivers, all of which flow into the Adriatic, deserve to be noticed: the Athesis (*Adige*) which comes down from the Raetian Alps, and in the lower part of its course runs parallel to the Padus; the Medoacus major (*la Brenta*), an Alpine river forming extensive marshes at its mouth; Medoacus minor (*Bacchitione*), running nearly parallel to, and on the west of the former, and passing by the town of Patavium;

the Tilaventus (*Tagliamento*), flowing from the Carnian Alps in a southern direction into the Adriatic; the Liquentia (*Livenza*), the Plavis (*Piave*), the Sontius (*Isonzo*), Alsa (*Ause*), Timavus (*Timavo*), Formio (*Formione*), and Arsia (*Arsa*) in the peninsula of Istria.

8. The earliest inhabitants of Gallia Cisalpina appear to have been Etruscans and Umbrians; but they were pushed forward by Gallic tribes which at different periods descended from the Alps, and threatened to overrun the whole peninsula. The last of these Gallic swarms appeared about B. C. 390, under a chief called Brennus, who took and sacked Rome. But all of them settled permanently in Gallia Cisalpina, which derived its name from them, and where for a long time they continued to be the terror of the Romans, until shortly before the second Punic war, about B. C. 222, they were finally subdued and their country made a Roman province. The principal tribes of the Gauls in the western parts of Gallia Transpadana were the Taurini, Segusini, Salassi, Lepontii, Libici, Laevi, and Isubres; in the central part we have the Cenomani and Euganei; the eastern parts were occupied by three tribes whose country is not always regarded as belonging to Italy, viz: the Veneti (*Οὐένετροι*, *Bēvētōi*, or *Έβέτροι*), about the head of the Adriatic; the Carni, on the north-east of the Veneti, and the Istrii or Histrii who seem to have been an Illyrian people, and occupied the peninsula of Istria as far as Pola in the south. The principal Gallic tribes in Gallia Cispadana were the Boii, Lingones, and Senones.

9. The chief towns in Gallia Transpadana are: *Segusio* or *Segosio* (*Susa*), at the eastern foot of the Cottian Alps in modern Piedmont; a triumphal arch erected there by Cottius, a chief of the Segusini, in honour of Augustus, still exists; *Taurasia* or *Augusta Taurinorum* (*Turin*), the chief town of the Taurini, at the confluence of the Duria Minor with the Padus, was an important place even in the time of Hannibal, who destroyed it; but Augustus made it a Roman colony. *Augusta Praetoria* (*Aosta*), at the foot of the Pennine Alps, on the river Doria, in the valley through which Hannibal came down into Italy; Augustus colonised the place with soldiers of the praetorian cohorts. Aosta still contains many ancient remains, such as a triumphal arch and the gates of the town. *Eporedia* (*Irrea*), further

down on the same river, was colonised by the Romans, in B. C. 100, as a protection against the inroads of the Alpine tribes. *Vercellae* (*Vercelli*), the chief town of the Libici, in the plain on the south-east of Eporedia; in its vicinity were the Campi Raudii, where, in B. C. 101, the Cimbri were defeated in a great battle. *Vercellae* afterwards became a Roman municipium and a place of considerable importance. *Ticinum*, afterwards *Papia* (*Pavia*), near the mouth of the river Ticinus; it was made a Roman municipium, but is most celebrated in later times as the residence of the Lombard kings, who gave it the name of *Papia*, whence the modern *Pavia*. *Mediolanum* (*Milano*, *Milan*), or *Mediolanium*, the ancient capital of the Insubres, in an extensive plain between the rivers Ticinus and Addua. It was taken by the Romans in B. C. 222, and afterwards became a municipium and a Roman colony. In the division of the empire under Diocletian, it became one of the capitals, and the residence of Maximian. It then continued to be the residence of the emperors of the west, until the invasion of the Huns, who took and plundered the town. It is celebrated in ecclesiastical history as the see of St. Ambrose. After the fall of the western empire, in A. D. 476, *Mediolanum* became the residence of the Ostrogothic king Theodoric, in whose time it is said to have surpassed Rome itself in splendour and populousness. In A. D. 539, it was taken by the Goths under Vitiges, who destroyed a great part of the town and massacred its inhabitants, because they had sided with Belisarius. The modern city of Milan contains no remains of antiquity, except 16 beautiful fluted pillars near the church of S. Lorenzo. *Comum* (*Como*), north of *Mediolanum*, at the southern extremity of Lake Larius, was a town of the Insubres, and was repeatedly colonised by the Romans during the later period of the republic. Julius Caesar established there 6000 colonists, among whom were 500 illustrious Greek families. By this means a new and numerous population was formed. *Comum* was a place of considerable importance, for it carried on an extensive commerce with the northern countries, and was distinguished for its iron manufactures; it was the birth-place of the younger Pliny. *Bergamum* or *Bergomum* (*Bergamo*), east of *Comum*, between lakes Larius and Sebinus, at the foot of the Alps, became afterwards a Roman municipium; *Laus Pompeii* (*Lodi*-

vecchio), on the south-east of Mediolanum, was originally a Boian town, but was made a municipium by Pompeius Strabo, whence its name; *Cremōna* (*Cremona*), on the north bank of the Padus, was made a Roman colony together with Placentia, in B. C. 219, to keep the Gauls in submission and provide against the invasion of the Carthaginians. It soon became one of the most flourishing towns in northern Italy, but suffered severely at the time of the triumvirate for having espoused the cause of republican liberty. In A. D. 69, it was destroyed by the troops of Vespasian because it had sided with Vitellius; and though it was rebuilt by Vespasian himself, it was never able to recover its former prosperity. *Bedriacum* (*Caneto*), a small town on the east of Cremona, is celebrated in the history of the empire for the defeat of the troops of both Otho and Vitellius in A. D. 69. *Brizia* (*Brescia*), at the foot of the Alps, between lakes Sebinus and Benacus, on the river Mella which flowed through the town, seems to have originally been an Etruscan place, but became finally a Roman municipium and colony. *Mantua* (*Mantua*), on an island in the river Mincius, was likewise originally an Etruscan town; it owes its celebrity mainly to the fact that the poet Virgil was born in the village of Andes, about three miles from Mantua, whence he is often in a general way described as a native of Mantua. The village of Andes itself now bears the name of *Pietola*. *Adria* or *Atria* (*Adria*), on the north of the Padus, near its mouth, was originally an Etruscan town, and to it the Adriatic sea owes its name. *Verona* (*Verona*), on the Athesis, in the south-east of lake Benacus, belonged successively to the Euganei and Cenomani, until during the later period of the republic it became a Roman colony. Under the empire it was one of the most flourishing towns in northern Italy. Verona was the birth-place of the poet Catullus and of Vitruvius, and, according to some, also of the elder Pliny and Cornelius Nepos. The place still contains numerous Roman remains, the most remarkable of which is an amphitheatre in excellent preservation. Some believe that the Campi Raudii, where the Cimbri were defeated, must be looked for near Verona and not near Vercellae. *Vicetia* or *Vicentia* (*Vicenza*), on the river Pogisonus, on the east of Verona, in the country of the Veneti, was a Roman municipium. *Pata-vium* (*Padua*), somewhat lower down on the river Medoacus

minor, was believed to have been founded by the Trojan Antenor; it was a powerful place at a comparatively early period, and under the Romans it was the most important city in northern Italy. It owed its greatness to commerce and manufactures; in the time of Strabo the number of wealthy citizens must have been very great, as 500 of them are reported to have possessed fortunes which might entitle them to the rank of equites at Rome. During the invasion of the Huns, Patavium was plundered, and subsequently one of the Longobard kings razed it to the ground. It was afterwards indeed rebuilt, but scarcely any Roman buildings now remain. Patavium is celebrated as the birth-place of the historian Livy. A little to the south of Patavium were hot springs, known by the name of Fons Aponi or Aquae Patavinae. *Ateste* (*Este*), about 15 miles south-west of Patavium, became ultimately a Roman colony. *Tarvisium* or *Tarvisus* (*Treviso*), north-east of Patavium, on the river Silis, was more important in the middle ages than in antiquity. *Aquileia* (*Aquileia* or *Aglar*), a most important city at the head of the Adriatic, was situated between the rivers Sontius and Natiso. It was founded by the Romans, in B. C. 182, to defend Italy against invasions of barbarians from the north, and was accordingly well fortified. Its favorable situation made it at the same time one of the most important commercial towns, and from it great roads branched off in all directions. In A. D. 452 it was completely destroyed by the Huns, and its inhabitants who escaped on that occasion, are said to have taken refuge in the lagoons and to have founded the modern city of Venice. *Tergeste* or *Tergestum* (*Trieste*), on the north-west coast of Istria, on the bay called after it the Sinus Terginus or Tergestinus; it does not appear to have been a place of much consequence before its colonisation by the Romans, but under their dominion it became a very considerable commercial place. *Forum Julii* (*Friaul*, *Friuli*), a fortified place in the country of the Carni, north of Aquileia, did not become a place of much importance until the time of the middle ages. *Aegida*, afterwards *Justinopolis* (*Capo d'Istria*), near the entrance of the Sinus Tergestinus, and *Pola* (*Pola*), near cape Polaticum, at the southern extremity of Istria. It was said to have been founded by Colchians who had been sent out in pursuit of Medea. When it became

a Roman colony, it obtained the name of *Pietas Julia* and rose to great prosperity, as is still attested by its splendid remains of antiquity, such as the ruins of an amphitheatre, a triumphal arch, and several temples.

The most important towns in Gallia Cispadana were: *Placentia* (*Piacenza*), on the south bank of the Padus, near the point where the Trebia flows into it, was founded by the Romans, in B. C. 219, as a protection against the recently subdued Gauls, who however destroyed it in B. C. 200. But the place was rebuilt, and continued to be a flourishing town until the time of the Goths. *Fidentia* (*Borgo San Domino*), on the road from Placentia to Ariminum (the Via Aemilia), is known in history as the place near which, in B. C. 82, the generals of Sulla defeated Carbo. *Parma* (*Parma*), a little further east on the same road, was originally a Boian town, but became a Roman colony in B. C. 183, and thenceforth rose in importance and prosperity. During the civil war, after the death of Caesar, the town suffered severely, but Augustus afterwards restored and enlarged it under the name of Colonia Julia Augusta. The country around Parma was originally very marshy, but it was drained by the Romans and became very fertile. *Ravenna* (*Ravenna*), on the coast of the Adriatic, about a mile from the mouth of the river Bedesis; but the rivers in that part have made such extensive deposits that the modern town is at least five miles from the sea. It was situated in the midst of marshes and accessible only at one point. Its foundation is ascribed to Thessalians or Pelasgians, but it was afterwards an Umbrian town of small importance, until Augustus enlarged it and constructed a spacious harbour on the coast, which he connected by a canal (Padusa or Augusta Fossa) with the river Padus. The harbour itself was called Classes, and became one of the principal stations of the fleets of the empire. The town and harbour were strongly fortified, and the place thus became one of the most important in northern Italy. Most of the houses, however, were built of wood, and in some parts, the communication between the several streets was possible only by boats, as is still the case at Venice. It was also deficient in fresh water; but, notwithstanding all this, it was not an unhealthy place, as there were no stagnant waters, and in its vicinity a good kind of wine was grown. At the time when Italy was threatened by the barbarians from the

north, the emperors thought it safe to make Ravenna their residence, as from its situation it was believed to be unassailable. For the same reason, Theodoric, the Ostrogoth, made it the capital of his kingdom, and when Italy became again connected with the eastern empire, Ravenna was the residence of the Byzantine exarchs or governors, until in A. D. 752, the town was taken by the Lombards. The ancient harbour which is now useless, still bears the name of *Porto Vecchio del Caudiano*. *Bononia*, anciently called *Felsina*, and now *Bologna*, is situated in the central part of the country, on the Via Aemilia, not far from the river Rhenus. It was originally a town of the Etruscans, whose capital it appears to have been. During the invasion of the Gauls, it fell into the hands of the Boii, but after their subjugation, in B. C. 191, it became a Roman colony, and its name *Felsina* was changed into *Bononia*. During the civil wars, it decayed, but Augustus again enlarged and adorned it. In B. C. 43, Octavianus, Antonius, and Lepidus, constituted themselves triumvirs at a meeting on an island in the Rhenus near *Bononia*. *Mutina* (*Modena*), on the Via Aemilia, on the north-west of *Bononia*, was a town of Celtic origin, and the first place which the Romans took from the Boii; it was fortified even at the beginning of the second Punic war, but was not made a Roman colony until B. C. 183. After the murder of Caesar, a war was carried on (B. C. 44 and 43) in and about *Mutina*, hence called *bellum Mutinense*, in which the consuls Hirtius and Pansa perished, and Octavianus first distinguished himself. The wool of the sheep near *Mutina* was esteemed as the best in all Italy. In the south of Ravenna along the coast, we have the towns of Forum Popilii (*Forlimpopoli*), Forum Livii (*Forlì*), Caesena (*Cesena*), and further inland, Forum Cornelii (*Imola*), a colony of Cornelius Sulla, and Faventia (*Faenza*), celebrated for its linen manufactures.

10. **Liguria** (*Λιγυστική* or *Λιγυστινή*), so far as Augustus incorporated it with Italy, was bounded in the west by the river Varus and the Alpes Maritimae, in the north by the Padus, in the east by Gallia Cispadana, in the south-east by the river Macra (*Magra*), which separated it from Etruria, and in the south by the Sinus Ligusticus (*Gulf of Genoa*). In the west and south, the country was very mountainous and unproductive, except that the forests of the mountains

furnished plenty of timber and pasturage for cattle. Towards the Padus, the country becomes more level and fertile, for it is well watered by numerous rivers flowing from the Alps and Apennines, the most important among which is the Tanarus. The country contained very few towns, the inhabitants living mostly in villages. The people from whom the country derived its name, were called by the Romans, *Ligures*, and by the Greeks *Λίγυρες* or *Λιγυσταῖοι*, and extended far beyond the limits of Liguria as described above; we have reason to believe that they inhabited the coast of Gaul, from the mouth of the Rhone to the mouth of the Arno in Etruria. But, who they were and what language they spoke, is uncertain, some believing them to have been Celts, while others regard them as Iberians, or as a people of the same stock as the Italian Tyrrhenians or Pelasgians. As they occupied the country both on the east and on the west of the Alpes Maritimæ, the Romans naturally divided them into *Ligures Transalpini* and *Ligures Cisalpini*. The latter appear in all our accounts as hardy mountaineers who prized their liberty and independence above all things, and knew nothing of slavery. On the eastern side of the Alps, that is, in Italian Liguria, the following were the principal tribes: the *Intemelii*, *Ingauni*, and *Apuani* along the coast, while the *Vagienni*, *Salassi*, and *Taurini* occupied the interior; some Ligurian tribes, however, such as the *Laevi* and *Marisci*, extended even beyond the Padus into Gallia Transpadana. The principal occupation of the inland tribes was the breeding of cattle and agriculture, for we are informed that they prepared a beverage from barley; but those on the sea-coast were engaged in commerce and navigation, exporting timber, cattle, skins, and honey, and importing wine and oil. In early times, they often served as mercenaries in the armies of Carthage, and afterwards they were engaged in long and fierce struggles with the Romans, who first invaded their country in B. C. 238. But the Romans were unable to make any strong efforts against them till after B. C. 190, and then a long protracted war ensued, until the whole country was subdued. During this contest whole tribes, such as the *Apuani*, were transplanted to Samnium, and their place was supplied by Roman colonists. The whole country of the Ligurians was then divided in such a manner, that the eastern part was added to Gallia Cisalpina, and the western to Gallia Narbonensis.

11. The principal towns in Liguria were: — *Genua* (*Genoa*), at the head of the Sinus Ligusticus, was originally the chief commercial town of the Ligurians. At the beginning of the second Punic war, however, it was in the hands of the Romans; but towards the end of that war it was taken possession of by the Carthaginian Mago who destroyed it. It was rebuilt by Spurius Lucretius and became a Roman municipium; but it did not rise to any historical importance until the period of the middle ages. *Nicaea* (*Nizza*, *Nice*), a little to the east of the mouth of the river Varus, was a Greek colony of the Massilians, whence it was regarded as belonging to Transalpine Gaul. It was a place of some commercial importance, but became in after times more celebrated as one of the earliest seats of Christianity, which was introduced among its inhabitants by Nazarius. Other places on the coast were Portus Herculis Monoeci (*Monaco*), Portus Vadum Sabatium (*Savona*), Segesta Tiguliorum (*Sestri di Levante*), and Portus Veneris (*Porto Venere*), near the Etruscan frontier. In the interior we have Pollentia (*Polenza*), at the confluence of the Sturia and Tanarus, celebrated for its brown coloured wool; Dortona (*Tortona*), an important town on the road from Genua to Placentia; Aquae Statiellae (*Acqui*), celebrated for its hot springs; Clastidium (*Chiavazzo*), a fortified town on the river Ica, not far from the point where it flows into the Padus. Under its walls a great victory was gained, in B. C. 222, by Marcellus over the Insubrians and other Gallic tribes; at the beginning of the second Punic war, it was betrayed into the hands of Hannibal. It remained for some time a place of great military importance, but afterwards disappears from history.

12. Central or middle Italy, extending from the rivers Macra and Rubicon in the north to the Silarus (*Silo*) and Frento (*Fortore*) in the south, comprised the following six countries; Etruria or Tuscia, Latium, Campania, Umbria, Picenum, and Samnium, which we shall now consider in the order here indicated.

Etruria or Tuscia, called by Greek writers Tyrrhenia or Tyrsernia (Τυρρηνία, Τυρσηνία), a very extensive, fertile, and, at least in later times, well cultivated country, extending from the river Macra in the north to the Tiberis or Tiber in the south, and bounded in the west by the Mare Inferum or Tyrrhenum, and in the east by Umbria and Gallia Cispadana.

It thus comprised almost the whole of modern Tuscany, the duchy of Lucca, and the Transtiberine portion of the papal state. The country is intersected by numerous hills and mountains, which in the north consist of longer ranges, forming branches of the Apennines, while in the south they present themselves in detached masses, and are of smaller size. The country was celebrated in antiquity for its fertility in corn, wine, oil, and flax; but the north-eastern parts about the sources of the Arnus and Tiber were the most healthful, while the maritime districts were marshy and unhealthful as they are at the present day. The principal rivers of Etruria are the (*Arnus*) (*Arno*), which has its sources in the Apennines above Arretium, and flows into the Tyrrhenian sea a little below Pisa; the *Tiberis* (*Tiber*), which has its sources not far from those of the Arnus, flows in a southern direction, forming the boundary between Umbria and Etruria, and then turning westward empties itself in two arms into the Tyrrhenian sea near Ostia. The Macra (*Magra*) forms the boundary between Liguria and Etruria; less important rivers are the Caecina (*Cecina*), the Umbro (*Ombrone*), Clanis (*Chiana*) and several others. Besides the lakes already mentioned, the Lacus Sabatinus (*Lago di Brocciano*), in the south of Etruria, deserves to be noticed, which derived its name from the neighbouring town of Sabate. On the north of this lake, Etruria was traversed from west to east by the woody mountain called the Silva Ciminia, and in the east of it rose mount Soracte (*Monte di S. Oreste*) which could be seen from Rome.

The question who the Etruscans were, is as yet a matter of great uncertainty, as not one word of the Etruscan inscriptions which are very numerous and in well-known characters, has yet been interpreted with any degree of certainty. The following points, however, are now generally admitted by all competent critics: 1. the Etruscans, whom we meet with in the history of Rome, were a mixed race; 2. the original inhabitants of the country belonged to the same great race as the Romans themselves, whether we call them Pelasgians, Tyrrhenians, or Siculians, and were accordingly akin to the Greeks; 3. at a time which cannot be accurately determined, a race calling themselves Rasena descended from the Alps and overran the plains about the Padus, Etruria proper, Latium, and Campania, as far as mount Ve-

suvius. These invaders were the people whom the Romans call Etruscans, and whose original habitations seem to have been the Raetian Alps, the name Rasena being in all likelihood etymologically connected with Raetia. That there existed a connection between the Raetians and Etruscans is hinted at even in the ancient tradition, according to which the Raetians were Etruscans, who had been driven out of Italy by the Gauls. The story that the Etruscans were descendants of a Lydian colony from Asia is a mere fable. The extensive territory once occupied by the Etruscans was narrowed by the invasions of Italy by the Celts, who expelled them from Cisalpine Gaul, while the attacks of the Sabellians and Greeks in the south drove them back across the Tiber, so that ultimately they were confined to the country as defined above. Within these limits the Etruscans formed a confederacy of twelve independent cities or states, each of which formed a close aristocracy, the ancient inhabitants of the country being reduced by the conquering Rasena or Etruscans to the condition of subjects or serfs, who had no share whatever in the government. Meetings of the deputies from the 12 confederate states were held annually at the temple of Voltumna near Volsinii. In the earliest times each little state appears to have been governed by a king called Lucumo, but afterwards these kings disappear, and the government seems to have been a pure oligarchy, in which both civil and ecclesiastical power belonged to a small number of illustrious families.

The Etruscans appear to have attained a high degree of civilisation, at a time when Rome was still in her infancy, and the latter state was in many respects greatly influenced by its more advanced neighbours, especially in religious and ceremonial matters. It is also of importance to remember that the last three kings of Rome were in all probability Etruscans, and that, accordingly, Rome was during that period subject to Etruria. During the first centuries of the republic, Rome was almost constantly at war with the Etruscans, until in B. C. 283, they were finally defeated and became subjects of Rome. In the first century of the empire, the national character of the Etruscans appears to have been extinguished, and the people to have been completely Romanized. It may be observed here that although the language of the Etruscans is still a perfect mystery, yet

there are indications which render it probable that it was a branch of the great Indo-Germanic family.

13. The more important among the towns of Etruria are: *Luna* (*Luni*), on the left bank of the Macra, near its mouth, was originally a Ligurian town, and had a large and convenient harbour. In B. C. 177, it was made a Roman colony, and as during the civil war between Cæsar and Pompey, the town suffered severely, fresh colonists were afterwards sent to it. In its vicinity there were quarries of fine marble (Carrara marble), which furnished the materials for many of the splendid buildings erected at Rome by Augustus. The wine and cheese of Luna were likewise celebrated. The ancient remains of the place are neither very numerous nor particularly remarkable. *Lucca* (*Lucca*) or *Luca*, likewise originally a Ligurian town, on the eastern bank of the river Ausar (Serchio), at the foot of the Apennines; it was made a Roman colony in the same year as Luna. An ancient amphitheatre in a tolerable state of preservation, and of great size, shows that Lucca must have been a populous place. *Pisae* or *Pisa* (*Pisa*), at the confluence of the Ausar and Arnus, about 6 miles from the sea. The Ausar has so much changed its course that the modern town of Pisa does not seem to correspond to the site of the ancient place. According to tradition, it was founded by inhabitants of Pisa in Elis, after their return from Troy, whence Virgil speaks of its *origo Alpheæ*, Pisa in Elis being situated on the Alpheus. But this may be a mere fiction formed out of the accidental identity of the names of the two places. *Pisae* was one of the 12 Etruscan cities. In B. C. 180 it was made a Latin colony, having previously often been the headquarters of the Romans in their wars against the Ligurians. Its harbour, at the mouth of the Arnus, was of great importance to the Romans, on which account, as well as on account of its marble quarries, and timber, it always remained a place of some consequence. The modern city has scarcely any remains of antiquity. Near *Pisae* were hot springs, *Aquæ Pisanae*, which are now more celebrated than they were in antiquity. *Pistoria* (*Pistoia*), on the east of Lucca, at the foot of the Apennines, is memorable in history as the place where Catiline was defeated. *Florentia* (*Firenze*, *Florence*), on the upper Arnus, was probably founded by the Romans during their wars with the Ligurians.

In the time of Sulla, it was a flourishing town, but suffered severely during the war of that tyrant. The period of its real greatness dates from the middle ages. *Faesulae* or *Faesula* (*Fiesole*), on a hill, 3 miles to the north-east of Florentia; Sulla established a military colony there, and Catiline made it the head-quarters of his band of desperadoes. Remains of its ancient fortifications still exist, and in the neighbourhood there are remains of a very large amphitheatre. *Portus Herculis Labrōnis* or *Liburnum* (*Livorno*; *Leghorn*), a little to the south of the mouth of the Arnus. *Volaterrae*, also called *Velathri* (*Volaterra*), one of the 12 independent Etruscan towns, was situated on a lofty hill, which was precipitous on every side, and ruled over an extensive territory, which extended as far as Populonia, in the south-west, and Arretium, in the east. Thus, although the city itself was situated inland, it was regarded as a maritime state. We do not know when it fell into the hands of the Romans. It was besieged by the army of Sulla for two years, having espoused the cause of Marius. It subsequently became a military colony, and remained a place of importance until the fall of the western empire. For a time the Lombard kings made it their residence on account of its natural strength. The modern town covers only a small part of the area of the ancient city, but it contains many important and interesting remains of antiquity. On the west of Volaterrae, on the coast, there was a place called Vada Volaterrana, and a few miles to the north were hot springs, known by the name of *Aquae Volaterranae*. *Sena Julia* (*Siena*), in central Etruria, on the road from Clusium to Florentia, is often mentioned as a Roman colony during the period of the empire. *Clusium* (*Chiusi*), one of the 12 cities, was situated on an eminence above the river Clanis. It was the residence of king Porsena, of whom a marvellous sepulchral monument is said to have existed in its neighbourhood. The siege of this city by the Gauls, in B. C. 391, is said to have led to the war of the Gauls against Rome, and the sacking of the latter city. In the neighbourhood of Clusium there were hot springs, and in the north of the city there was a lake, Lacus Clusinus (*Lago di Chiusi*), from which the river Clanis issued. *Vetulonia* or *Vetulonium*, one of the 12 Etruscan cities; from it the Romans were believed to have borrowed many things, such

as the fasces, the sella curulis, the toga praetexta, and the brazen trumpet used in war. After the time of the Roman kings, the city disappears from history, and its very site became a matter of uncertainty, until it was re-discovered a few years ago, at a distance of 8 miles from the sea, between the small rivers *Osa* and *Albegna*, near the village of *Magliano*. From the traces of its walls it appears to have been a place of great extent. *Populonia* (*Populonia*), an ancient town on the coast, was situated on a hill which formed a peninsula and sank down abruptly into the sea. According to some it was a Corsican colony, while others state that it was founded by Volaterrae. It was a place of much commercial importance and the great sea-port of Etruria. It was destroyed in the time of Sulla, and does not seem to have been rebuilt. The remains of its walls near Piombino, however, show that it was not a place of great extent. *Arretium* (*Arezzo*), one of the 12 Etruscan cities, in the north-east of the country, between the Arnus and the Tiber; it was situated in a fertile territory producing wine and corn. It was thrice colonised by the Romans, and was particularly celebrated for its pottery (*vasa Arretina*). The Cilnii, to which clan or family Maecenas belonged, were originally a noble family of Arretium. The remains of the ancient city are seen a few miles to the south-east of the modern *Arezzo*. *Cortona* (*Cortona*), one of the 12 independent cities, a little to the north-west of Lake Trasimenus, is said to have originally been an Umbrian town and then to have passed successively into the hands of the Pelasgians and Etruscans. When Etruria was subject to Rome, the town received Roman colonists, but it nevertheless decayed. The remains of its Pelasgian fortifications belong to the grandest in all Italy. *Perusia* (*Perugia*), likewise one of the 12 Etruscan cities, was situated on a hill between the Tiber and lake Trasimenus, and was strongly fortified. After the subjugation of Etruria, it became a Roman colony. During the disturbances subsequent to the murder of Caesar, Perugia was the centre of the war (*bellum Perusinum*) between L. Antonius and Octavianus, B. C. 41-40. Under the empire, it was the most important city of Etruria, and long defied the power of the Goths. Some portions of its ancient walls and gates are still extant, and some of the most interesting Etruscan antiquities have been found in the tombs of Perugia. *Rusellae*, on the

east of the marsh *Prelus*, a few miles north from the river *Umbro*. It was taken by the Romans in B. C. 294, and afterwards made a Roman colony. In the middle ages the town was abandoned, and its inhabitants removed to the neighbouring *Grosseto*. The walls of the ancient town, however, still exist and are among the most remarkable in all Italy, consisting of enormous irregular blocks of stone. The area inclosed by these walls is about 2 miles in circumference. *Saturnia*, south-east of *Rusellae*, anciently called *Aurinia*, and said to have been founded by Pelasgians, was colonised in B. C. 183 by the Romans. The town was small, as is still attested by the remains of its walls and tombs. *Cosa* or *Cossa* (*Ansedonia*), on the sea-coast, had an excellent harbour called *portus Herculis*. It was not originally one of the 12 cities, but was made one of the number after the fall of *Falerii*. It twice received Roman colonists in B. C. 273 and in 197, but was never of any political or historical importance. Considerable remains of its walls and towers in the grand Etruscan style still exist. *Tarquinius* (*Turchina* near *Corneto*), one of the 12 cities, on a hill on the river *Marta*. Its foundation is ascribed to *Tarchon*, a son or brother of *Tyrrhenus*. The great prophet of the Etruscans, *Tages*, to whom they traced their political and religious institutions, is said to have appeared in the vicinity of this town. It seems to have been regarded as the metropolis of the Etruscan towns, and was in all probability of genuine Etruscan origin. From this city the fifth king of Rome, *Tarquinius Priscus*, is said to have migrated to Rome, and after the expulsion of the kings, the *Tarquinienses* became involved in war with the new republic, but were obliged to submit about B. C. 310. Although the place was afterwards made a Roman colony and *municipium*, it declined, until at length it was deserted by its inhabitants, who removed to a neighbouring hill and founded the town of *Corneto*. Of the ancient city itself few remains now exist, but its tombs and catacombs in the neighbouring hill of *Corneto*, are perhaps the most interesting in all Etruria, containing numerous remains of Etruscan art and workmanship. *Falerii* or *Falerium*, in the south-east of Etruria, was situated on a lofty height in the north-west of mount *Soracte*, and is said to have been an ancient Pelasgian town. Its inhabitants, called *Fallisci*, are regarded by some as quite different from the

rest of the Etruscans, and as having belonged to the Aequi, which would account for their being mentioned under the name of Aequi Falisci. The town did indeed become one of the 12 cities, but its inhabitants differed from the rest of the Etruscans in language and manners down to a very late period. They were often engaged in war against Rome, but were finally subdued after the close of the first Punic war, when their city was destroyed, and its inhabitants were obliged to build a new town in the plain. The ancient city, however, was afterwards colonised by the Romans in honour of Juno Curitis or Quiritis. Falerii was celebrated for its linen manufactures and for its white cows which were prized at Rome as victims for sacrifice. Ruins of the ancient city still exist at *Falleri*, while those of the later town in the plain are seen at *Civita Castellana*. In the south-west of Falerii, between it and the Ciminian forest, were two small but well fortified places, *Sutrium* (*Sutri*) and *Nepete*, *Nepet* or *Nepe* (*Nepi*), which were regarded by the Romans as the key to the rest of the country, and were accordingly occupied by them soon after the destruction of Rome by the Gauls. Remains of the ancient places still exist. *Veii* (*Isola Farnese*), one of the 12 Etruscan cities, was situated on the river Cremera, about 12 miles to the north of Rome. It was a large city with a citadel built upon a rock precipitous on all sides except one, and was about 7 miles in circumference. Its territory also appears to have been large, extending as far as the sea at the mouth of the Tiber, and in the east even beyond the Tiber. The towns of Capena and Fidenae are called colonies of Veii. It was a powerful city as early as the time to which the foundation of Rome is assigned, and proved to be one of its most dangerous neighbours. The Veientes were engaged in an almost uninterrupted succession of hostilities with Rome, until they were at length overpowered by Camillus, after a siege of 10 years. The city was taken, it is said, by a subterraneous passage made by the besiegers, but it does not appear to have been destroyed, for after the capture of Rome by the Gauls, in B. C. 390, some Romans were anxious that all the people should remove to Veii. But as this plan was not adopted, Veii was abandoned and decayed, until at length Augustus sent fresh colonists to it and made the town a Roman municipium. The new town, however, which occupied only one-

third of the area of the ancient city, did not prosper, and after the time of Hadrian it so completely disappears from history, that even its very site was for a long time a matter of doubt and uncertainty. But it is now well known, and some highly interesting Etruscan antiquities have been found there and in the neighbouring tombs. *Caere* (*Cervetri*), called *Agylla* by the Greeks, one of the 12 Etruscan cities, on the west of Veii and not far from the sea-coast. It was an ancient Pelasgian town, and in the earliest period of Roman history it is reported to have been closely allied with Rome, so that when the latter city was taken by the Gauls, the Vestal virgins and the religious treasures found protection at Caere. Out of gratitude for this kindness, the Romans are said to have conferred upon the Caerites the franchise without the suffragium. At a somewhat later time, however, the Caerites joined the other Etruscans in acts of hostility against Rome, but were compelled to purchase peace by giving up one-half of their territory. After this time Caere gradually decayed. It was however restored about the end of the republic and made a municipium. It then continued to exist through all the vicissitudes of Italy until the 13th century, when the inhabitants removed to a place about 3 miles off, to which they gave the ancient name *Caere* (*Ceri*), while the ancient place was distinguished from it by the name *Caere Vetere*, whence the modern *Cervetri*. Many tombs with interesting Etruscan remains have been discovered at this latter place. *Pyrgi*, a little to the north-west, was the port of Caere.

Other less important towns in the south of Etruria were *Fescennia*, in the territory of *Falerii*, whence the Romans believed the *Fescennine* or marriage songs (*Versus Fescennini*) to have been derived; *Centumcellae* (*Civita Vecchia*), on the coast, with a good harbour, was not a place of any consequence until the time of Trajan, who constructed its harbour. The place was destroyed by the Saracens, but was rebuilt on its ancient site, whence its modern name. In its neighbourhood there were baths known by the name of *Aquae Tauri*.

14. **Latium** (*ἡ Λατίν*) by far the most important part of ancient Italy, was the country of the *Latini* or *Latins*. In the most ancient times, the name is said to have embraced only the small territory between the *Tiber* and the *Numicus*,

and between the sea in the west and the Mons Albanus in the east. At a later period, even before Rome had become the mistress of the Latins, the name Latium was applied to all the country from the Tiber in the north to Circeii and Anxur or Terracina in the south, the latter places being mentioned as belonging to Latium the year after the expulsion of the kings. In the east and west, also, Latium was extended by the conquest of the Aequi, Hernici and Volsci, and when the Aurunci or Ausones in the south also were subdued, Latium extended in the south as far as the river Liris (*Garigliano*) which separated it from Campania. Thus Latium was bounded in the north-east by the country of the Sabines and Marsians, and in the south-east by Samnium from which it was separated by the Apennines. Latium in this extent is on the whole a level country of a volcanic nature; but within this plain several mountains unconnected with the Apennines rise, such as the *Mons Albanus* (*Monte Cavo*), in the south-east of Rome, and the hills of Tusculum (*Frascati*); in the south and south-east there are likewise hills of considerable height, but the rest of the country is a plain admirably adapted to agriculture. A great portion of the west coast was and still is a marsh, the rivers Nymphaeus, Ufens, and Amasenus having no outlets for their waters. This marsh was called *Pomptinae Paludes*. Besides the Tiber in the north, the following rivers must be noticed: the *Anio* or *Anien* (*Teverone*), which rises in the mountains of the Hernici, and flows into the Tiber about 3 miles above Rome, after forming the beautiful waterfall near Tibur; the *Numicus* or *Numicius* (*Numico*), coming from the Alban hills and emptying itself into the sea near Ardea; the *Astura* (*Stura*), rising in the Alban hills and flowing in a southern direction towards the sea which it reaches between Antium and Circeii. Besides these, we have the small rivers forming the Pomptine Marshes, and the Liris, with its tributary, the Trerus (*Sacco*). Latium also has several small lakes, as the Lacus Albanus (*Lago di Albano*), on the west of Mons Albanus, about 5 miles in circumference; a tunnel cut through the rock by the Romans to carry off its waters above a certain level may still be seen. To the south-east of this is the Lacus Aricius (*Lago di Nemi*), sometimes poetically called *Speculum Dianae*. The Lacus Gabinus (*Lago di Gavi*) near Gabii, and lastly the Lacus

Regillus, memorable from the victory gained on its banks by the Romans over the Latins, in B. C. 496, but it cannot with certainty be identified with any lake now existing.

The Latini or inhabitants of Latium, including the Aequi, Hernici, Volsci, and Aurunci, belonged to the great stock of nations inhabiting central Italy, and who may be designated as Italians proper. They were no doubt branches of the wide-spread nation commonly called Pelasgian. But before the Latins, who are also called Aborigines, settled in Latium, the country is said to have been occupied by a kindred race, called the Siculi, who were expelled and driven southward by the Latini. The story of Aeneas and Trojans forming settlements in Latium must be rejected as a mere fiction. The Latins are said to have formed a confederacy of 30 towns, headed by Alba Longa. Almost from the foundation of Rome, the Latins were involved in a war with the Romans, against whom they struggled for independence, but the contest ended in B. C. 338, in a battle at the foot of Mount Vesuvius, in consequence of which the Latin confederacy was broken up, and the Latins became subjects of Rome, though some of the towns obtained the Roman franchise, so that their inhabitants enjoyed all the rights of Roman citizens. The remaining Latins, usually called *Latini* or *nomen Latinum*, obtained from time to time fresh privileges which were withheld from other conquered nations of Italy, but were granted to the numerous Latin colonies planted by the Romans in various parts of Italy.

15. The most important city not only of Latium, but of Italy, nay of the whole of the ancient world, was **Roma** (*Ῥώμη*; *Rome*), on the left bank of the Tiber, about 16 miles from its mouth. Its foundation is usually assigned to the year B. C. 753, and tradition represents it as a colony of Alba Longa. Rome was originally, like most other Latin towns, a small place, situated on the Palatine, one of the hills subsequently enclosed with the walls of the extended city; but in the course of time several of the neighbouring hills, on which likewise towns may have existed, were incorporated with the town on the Palatine hill and united in one city. In this manner Rome gradually came to comprise seven hills, viz. the Palatinus, Capitolinus, Quirinalis, Caelius, Aventinus, Viminalis, and Esquilinus, together with the valleys between them. The low ground between the Palatine

and Capitoline and the part towards the river were drained, it is said, by Tarquinius Priscus by means of the cloacae or great sewers, which still excite admiration by their gigantic structure and strength. King Servius Tullius surrounded the thus extended city with a wall, where it was needed, and also included the hill Janiculum on the right bank of the Tiber, and fortified it as a protection against the neighbouring Etruscans. The wall of Servius Tullius was about 7 miles in circumference, and remained for many centuries, though the city continued to increase and suburbs were formed outside its gates. The first great change took place after the destruction of the city by the Gauls, in B. C. 390, when it was hurriedly rebuilt, without much regard to the ancient courses of the streets, and the new ones were made narrow and crooked. Private houses at Rome as at Athens were by no means distinguished either for their size or their architectural beauty, though temples and other public edifices were from the first made of great size and splendour. This condition of the city remained the same until the first period of the empire, for all that had been done since the conquest of Macedonia, Syria, and Carthage to embellish Rome, affected only public buildings, private dwellings and the character of the streets remaining much the same as they had been at first. In the reign of the emperor Nero, A. D. 64, about two thirds of the city were destroyed by a conflagration, probably the work of Nero himself, who had a passion for building, and made use of this opportunity for improving the appearance of Rome. The new streets were made wide and straight, and the building-materials employed were of a better kind than those which had been ordinarily used in the construction of private houses. Meanwhile the ancient walls of Servius Tullius had decayed and were of no use, the city having in many parts extended far beyond them. In case of an attack from without, Rome would have been utterly defenceless. The emperor Aurelian, about A. D. 270, formed the plan of surrounding the extended city with new walls, which were forthwith commenced and completed in the reign of his successor Probus. These walls, about 11 miles in circumference, enclosed, besides the ancient seven hills, the greater part of the Janiculum on the Etruscan side of the Tiber, the Collis Hortulorum in the north, and the Mons Picianus on the north of the Quirinal.

Rome had been divided by Servius Tullius into four districts or regions, 1. the *Suburana*, embracing the district from the Subura (the valley south of the Quirinal) to the Caelian hill, both included; 2. the *Esquilina*, consisting of the whole of the Esquiline; 3. the *Collina*, comprising the Quirinal and Viminal; and 4. the *Palatina*, consisting of the Palatine hill. The Capitoline, being the seat of the great gods, and the Aventine, the quarter of the plebeians, were not included in this arrangement. This ancient division remained in force until the time of Augustus, who divided the whole city, both within and without the walls of Servius, into fourteen districts or regions, each of which was subdivided into a number of *vici*. A detailed account of these belongs to a special topography of Rome. In later times, the city had altogether 8 bridges, connecting the two sides of the river, and remains of some of them are still extant. The most ancient was the *Pons Sublicius*, so called from *sublices*, the wooden beams of which it was constructed. Two bridges, the *Pons Fabricius* and *Pons Cestius*, connected the island in the Tiber, with the two sides of the river; both of these still remain. The *Pons Milvius* or *Mulvius*, now *Ponte Molle*, was outside the city, to the north of the *Pons Aelius*, the northernmost of the bridges within the city. The gates in the walls of Servius Tullius are said to have been 37 in number, but if this be correct, it must have included all minor openings, which were not real gates. The exact size of them, moreover, is still matter of doubt and uncertainty. The wall of Aurelian, which is essentially the same as that surrounding the modern city, had 14 gates, most of which derived their names from the places to which the roads issuing from then led.

Among the plains within the city we may mention the *Campus Martius*, between the Capitoline in the east, and a reach of the Tiber in the west; in the south-west of it was the *Circus Flaminius*. The *Forum Romanum* was situated between the Capitoline and Palatine, and the *Forum Boarium* between the Palatine and the river, while a little to the south-east, between the Palatine and Aventine, we have the *Circus Maximus*. The number of streets at Rome is said to have been 215, but we know the names of only few, and the direction of most of them is not quite certain. One, the *Via Sacra*, led from the north side of the Capitoline to the

porta Flaminia, the north-western gate in the wall of Aurelian. The *Subura* ran through a district of the same name between the Esquiline, Quirinal, and Viminal. For further details, good plans of Rome must be consulted, such as that in Smith's *Dictionary of Ancient Geography*, vol. II. p. 720. The number of temples, theatres, amphitheatres, *thermae* or baths, and other public buildings, was, as might be expected, very great, and remains of them still exist; but the sites of many very important buildings are matter of doubt and uncertainty, as all remains have been swept away. The Capitoline hill, the part of the city sacred to the gods, alone contained the temple of Jupiter Feretrius, said to have been built by Romulus; the temple of Fides, built by Numa; the temple of Jupiter Capitolinus, built by the Tarquins; the temples of Saturn, Juno Moneta, Concordia, Mens, and Venus Erycina. Numerous other temples were scattered over the other parts of the city. The most celebrated among them are: the temple of Janus, also called Janus Bifrons, Biformis, Geminus or Quirinus, was built by Numa on the north-east of the Forum, towards the Quirinal, and was properly not a temple, but a passage with gates at each end, which were opened in time of war, and closed during peace; the temple of Diana on the Aventine, said to have been built by Servius Tullius; the temple of Castor and Pollux, near the Forum, was often used as a place of meeting for the senate; the temple of Bellona, near the Circus Flaminius, and the Campus Martius, in which the senate assembled to receive foreign ambassadors, and applications from generals desiring the honour of a triumph; the temple of Jupiter Stator in the Via Sacra; a temple of Aesculapius on the island in the Tiber; the temple of Mars Ultor in the Campus Martius, and in the same plain the Pantheon, built by Agrippa under Augustus, which still exists in excellent preservation. The number of temples at Rome is said to have been 400, but it must be observed that many of them were very small, and scarcely deserved the name of chapels.

The first theatre built of stone was that of Pompey, erected in B. C. 55, in the Campus Martius, which contained seats for 40,000 spectators. Ruins of it still exist near the Palazzo Pio. A much smaller one was that of Cornelius Balbus, built in B. C. 13, near the Tiber, on the site of the modern Palazzo Cenci. The theatre of Marcellus was built in the

same year, in the Forum Olitorium, between the Capitoline hill and the Tiber; remains of it still exist near the Piazza Montanara. The first stone amphitheatre was built in B. C. 30, by Statilius Taurus, and it remained the only building of its kind until its destruction in the great fire under Nero. A new one, the celebrated Colosseum or Coliseum, properly called Amphitheatrum Flavium, was built by Vespasian in the valley between the Caelius and Esquiline, where its gigantic ruins still excite the admiration of the beholder. It covered nearly six acres of ground, and contained 87,000 spectators. Another class of splendid buildings were the Thermae or hot baths, with many other buildings, walks, plantations, and other conveniences. The Thermae of Agrippa were in the Campus Martius; near them Nero afterwards built others which bore his name; Titus erected Thermae on the Esquiline near the Colosseum, of which considerable remains still exist. In the same neighbourhood others were built by Trajan, Commodus, and Severus. The most magnificent of all were the Thermae of Antoninus, in the south-eastern part of the city, in which, upwards of 2000 persons could bathe at the same time. Extensive remains of this building still exist below S. Balbina. Still larger Thermae were those of Diocletian, in the north-east of the Viminal, of which likewise extensive remains exist. Rome further possessed no less than eight basilicae, thirteen porticoes, and thirteen triumphal arches; some of these last are still extant, such as the arches of Septimius Severus, Gordianus, and Constantine.

Rome was supplied with water by means of aqueducts, conveying to the city ample supplies from the neighbouring hills. The number of these aqueducts was thirteen, three of which are still used, while of others great portions are still in good preservation. Among the most interesting remains of imperial Rome, are the columns of Trajan and M. Aurelius Antoninus, the former of which is 117 feet high, and is adorned with a spiral band of bas-reliefs, representing Trajan's victories over the Dacians; the latter standing in the Campus Martius is an imitation of the former, representing the victory over the Marcomanni. Two Egyptian obelisks were brought to Rome by the order of Augustus and set up, the one in the Circus, and the other in the Campus Martius; the former is about 116, and the latter 110

feet in height. Both still exist; a third was brought to Rome by Caligula, and now stands in front of the Church of St. Peter, being about 132 feet in height; but the largest of all the obelisks at Rome is that brought thither by Constantine, and now standing before the north porch of the Lateran, being about 150 feet in height.

As to the population of Rome, we are told that the plebs urbana of Rome, in the reign of Augustus, amounted to 320,000, which number does not include the women, senators, and equites, whence it may be calculated that the free population was upwards of half a million. The number of slaves must have been at least equal to that of the free men, so that the whole population, at the very least, amounted at that time to a million. It must, however, be borne in mind that at this period the population was by no means at its height, but that it continued to increase till after the time of Vespasian.

16. The most memorable among the other towns of Latium are: *Ostia* (*Ostia*), on the left bank of the left arm of the Tiber, was the port town of Rome, from which its distance by land was about 16 miles. It was founded by Ancus Marcius, and became a flourishing place. Having been destroyed in the civil war between Marius and Sulla, it was rebuilt with great splendour; but as the harbour was gradually becoming useless by the deposits of the river, Claudius built a new harbour near the mouth of the right arm of the Tiber; this new port, which was enlarged by Trajan, is known in history by the name of *Portus Romanus* or simply *Portus*. In consequence of this new port, *Ostia* fell into decay, and retained some of its former importance only through its salt works (*Salinae*), which the founder of the place is said to have established. *Ostia* is at present about 3 miles from the sea, the deposits of the Tiber having increased the land at its mouth. *Tibur* (*Tivoli*), on the south bank of the river *Anio* (*Teverone*), 16 miles to the north-east of Rome, on the slope of a hill in a most delightful country. According to tradition, it was founded by three brothers, *Tiburnus*, *Catillus*, and *Coras*, who are said to have come from Greece. Near *Tibur*, the *Anio* forms a splendid cascade. *Tibur* was one of the Latin towns, and was finally subdued by Rome, in B. C. 338, along with the rest of Latium. It continued, however, to be a flourishing town, and the beauty and salubrity

of its neighbourhood induced many of the Roman nobility to build splendid country houses and villas there, the most magnificent of which was the villa of Hadrian, of which extensive remains still exist. The poet Horace also had a place near Tibur, which had been given to him by Maecenas, and which was his favourite abode. In the same neighbourhood, was the temple of Albunea with its ancient oracle. *Trusculum* (*Frascati*), an ancient Latin town about 10 miles to the south-east of Rome, on a height of the Tusculan mountains, which form part of the Mons Albanus. Its foundation was ascribed to Telegonus, a son of Ulysses and Circe. It was an important town even in the time of the Roman kings; and when it became a part of the Roman state, it was made a municipium. The town and its neighbourhood were and still are a favourite residence of the Romans during the summer months. Cicero had a villa in the neighbourhood, known by the name of the *Tusculanum*; but its exact site is uncertain. Tusculum was the birth-place of many distinguished Romans, such as Cato, the Censor. Ruins of the ancient town still exist about 2 miles above Frascati. *Alba Longa*, one of the most ancient towns of Latium, said to have been built by Aeneas' son Ascanius, was built in a long line or street, down the Mons Albanus towards the lake (*Lacus Albanus*). It was destroyed in the reign of king Tullus Hostilius, and was never rebuilt; but as in later times many Romans erected country houses in the salubrious and beautiful district, a new town gradually sprang up, which was called *Albanum* (*Albano*), on the western side of the lake, and of which some remains still exist. The site of *Alba Longa* is not quite certain, but was probably near the modern convent of *Palazzuolo*. *Laurentum* (*Torre di Paterno*), a very ancient town, south-west of Rome, and not far from the coast, was situated on a height in the midst of a grove of laurels. Virgil describes it as the residence of king Latinus, and it seems to have been an important place during the period of the Roman kings. About 6 miles to the south of it was another ancient town, *Lavinium* (*Pratica*), which in the time of the empire, seems to have been united with Laurentum, so as to form only one civic community under the name of *Lauro-lavinium*. *Antium* (*Porto d'Anzo*), an ancient coast town, situated on a rocky height running out into the sea. It is said to have been of Pelasgian or Tyrrhe-

nian origin, and was distinguished at an early time for its maritime power, as well as its piracy. The elder Tarquin united the town with the Latin confederacy, but during the wars between the Romans and Volscians, Antium generally supported the latter. It was first captured by the Romans in B. C. 468, and after a revolt it was taken a second time in B. C. 338. On this occasion, the town had to surrender all its ships, the beaks (*rostra*), of which were attached as an ornament to the platform in the Roman Forum, from which the orators addressed the people. Antium, however, gradually recovered, and again became an important port town; near it many of the Roman nobles built their marine villas, remains of which still exist. Antium had a celebrated temple of Fortuna. *Ardea* (*Ardea*), on the left bank of the river Numicus, and about three miles from the sea, was the ancient capital of the Rutuli, and situated on a rock surrounded by marshes. It was taken and colonised by the Romans in B. C. 442, and from this time, the town decayed; it had a celebrated temple of Venus, and another of Juno. *Suessa Pometia*, a Volscian town in the Pomptine marshes, on the east of Antium, on the Appian road; it was destroyed by the Romans, and never rebuilt. Its site is uncertain. The Pomptine marshes were believed to have received their name from this town. *Velitrae* (*Velletri*), originally a Volscian and afterwards a Latin town, on the south-east of Mons Albanus, was in the early times often involved in war with Rome, although it had received Roman colonists. It was the birth-place of the emperor Augustus. *Aricia* (*Ariccia* or *Riccina*), on the west of Mons Albanus, and about 16 miles from Rome. It was conquered by the Romans with the other Latin towns, in B. C. 338, but received the Roman franchise. In its vicinity was the Lacus Nemoensis, on the borders of which stood the temple of Diana Aricina. *Gabii*, on the west of Rome, on the Lacus Gabinus (*lago di Gavi*), is said to have been a colony of Alba Longa, and in early times seems to have been a powerful city. It was taken by Tarquinius Superbus, and in the time of Horace, it was a deserted village. A few ruins of it still exist near *Castiglione*. *Praeneste* (*Palestrina*), on a steep hill, about 20 miles to the south-east of Rome, was believed to have been founded by Telegonus, a son of Ulysses. Owing to its strong position, it often defied the attacks of the Romans, until in the

end it was overpowered, together with the other Latin towns ; afterwards it became a Roman colony. The younger Marius was besieged at Praeneste by the army of Sulla. The town possessed a famous temple of Fortuna, with an oracle which is often mentioned under the name of *Sortes Praenestinae*. The cool and refreshing temperature of the place made it a favourite resort of the Romans during the summer months. Remains of its walls and other buildings still exist. *Anagnia* (*Anagni*), the chief town of the Hernici, was situated on a hill in a very fertile district ; it subsequently became a Roman municipium and colony. Cicero had a villa in its neighbourhood, which he calls *Anagninum Astūra* (*Stura*), a small island near the mouth of the river Astura. This island contained the town of Astura, which must accordingly be looked for on the coast between Antium and Circeii. Near it Cicero had a villa. *Circeii* (*Circello*), on the promontory called Circeium, was founded by Tarquinius Superbus, but never rose to any prosperity, being too near the Pomptine marshes. The oysters found near the cape were celebrated in antiquity. Both the town and the cape were believed to have received their name from Circe, the celebrated sorceress. *Terracina* or *Anxur* (*Terracina*), also called Tarracina, on the bay south of cape Circeium, with a strongly fortified citadel on a hill behind it, and a temple of Jupiter Anxurus. It was a Volscian town, and was conquered by the Romans in B. C. 329, when its Volscian name Anxur was changed into Terracina. A little to the west of it was the grove of Feronia with a temple. Ancient walls of its citadel are still visible on the ridge of *Montecchio*. *Amyclae*, on the same bay, on the south-east of Terracina, was, according to tradition, a colony from Amyclae in Laconia. The town, however, was deserted, because it was infested by venomous serpents. The place is called the silent (*tacitae*), perhaps alluding to its deserted condition. Near this town was the Spelunca (*Sperlonga*) or grotto, which was one of the favourite retreats of the emperor Tiberius. *Fundi* (*Fondi*), likewise on the same bay, at the head of a deep gulf of the sea. It was colonised by the veterans of Augustus. Remains of its walls still exist ; in its neighbourhood Cicero had a villa, *Fundanium*, and the district Caecubus, likewise near Fundi, produced one of the best kinds of Italian wine (*Caecubum*). *Caieta* (*Gaëta*), on a promontory of the same name, which

with Circeium formed the bay of Amyclae or Terracina. It had an excellent harbour, and was believed to have derived its name from Caieta, the nurse of Aeneas who was buried there. *Formiae* (*Mola di Gaëta*), at the head of the bay of Caieta, seems to have been an ancient Pelasgian or Tyrrhenian town. The pursuit of piracy, in which its inhabitants indulged at an early period, led some poets to identify it with the city of Lamus, king of the Laestrygones. After its occupation by the Romans, it was colonised by them, and the beauty of the scenery in its neighbourhood, induced many wealthy Romans to build villas there. One of them belonged to Cicero (*Formianum*), of which remains still exist at the Villa Marsana near Castiglione. *Minturnae* (*Trajetta*), on the Appian road near the coast, not far from the mouth of the river Liris. It was originally a town of the Ausones or Aurunci, but in B. C. 296, became a Roman colony. It was at Minturnae in the marshes formed by the Liris, that Marius was taken prisoner on his flight from Rome. Some ruins of the ancient town, of an amphitheatre, and an aqueduct, still exist at Trajetta. *Sinuessa* (*Rocca di Mandragone*), the southernmost town of Latium, on the frontier of Campania, was situated on the sea-coast in a very fertile district. It received Roman colonists at the same time as Minturnae, and became a place of some commercial importance, as it had a good harbour. Its neighbourhood was celebrated for its hot springs (*Aquae Sinuessanae*), and the wine growing on mount Massicus.

Further inland we have the following towns: *Privernum* (*Piperno*), on the east of the Pomptine marshes, on the river Amasenus, was originally a Volscian town, but was subsequently colonised by the Romans. *Aquinum* (*Aquino*), a Volscian town on the little river Melpis, was the birth-place of the poet Juvenal, and celebrated for its purple dye. *Interamna* (*Teramo*), at the junction of the Casinus and Liris, whence its name; it was made a Roman colony in B. C. 312, but never rose to any importance. *Casinum* (*S. Germano*), a little to the east of Aquinum, on the river Casinus from which it derived its name. It was colonised by the Romans during their wars with the Samnites, and the site of its citadel is now occupied by the convent of Monte Cassino. Remains of the ancient town are still seen at S. Germano, such as those of an amphitheatre. *Fregellae*

(*Ceprano*), a Volscian town, near the confluence of the Trerus and Liris, was conquered and colonised by the Romans. It acted a prominent part in the wars between Rome and the Samnites, and afterwards, in the time of C. Gracchus, it rose in arms against Rome, in consequence of which it was destroyed by Opimius. *Sora* (*Sora*), on the right bank of the upper Liris, was the most northern among the Volscian towns. It had a strong citadel, and in the wars between the Romans and Samnites joined the latter. When taken by the Romans it was colonised by them, but it revolted and was again reduced by force of arms. Some remains of its strong fortifications still exist. *Arpinum* (*Arpino*), a little to the south-west of Sora, on the small river Fibrenus (*Fibreno*), originally also belonged to the Volscians, but afterwards joined the Samnites from whom it was wrested by the Romans. Subsequently, however, in B. C. 188, it became a municipium and obtained the *jus suffragii*. Arpinum was the birth-place of Marius and Cicero, the former being born in the neighbouring village of Cereatae, still called the home of Marius (*Casamare*), and the latter on an estate of his father's, on a small island of the river Fibrenus. *Setia* (*Sezza* or *Sesse*), on the east of the Pomptine marshes, was originally a Volscian town, but was afterwards colonised by the Romans, who there kept the Carthaginian prisoners. Its neighbourhood produced an excellent wine, which in the time of Augustus was thought the best in all Italy.

17. **Campania** (*Καμπανία*; *Terra di Lavoro*), that is, the country of the plain, was bounded in the north by the Liris which separated it from Latium, and in the south by the Silarus, though originally it did not extend beyond the promontorium Minervae (*La Punta*). On the east it was bounded by the Apennines sweeping around it almost in a semicircle. The name Campania seems originally to have signified the territory of its chief city Capua, which is commonly called ager Campanus. This country was in the estimation of the ancients the most delightful and most fertile district in the whole earth; and the hills, both in the east and south, partook of the same fertile character. The country is altogether of a volcanic nature, which to some extent accounts for its extraordinary fertility. Campania was the favourite residence of the Roman nobles, whose villas almost

covered the whole coast. Close to the Latin frontier we have the charming Falernian district in which the vine-clad Mons Massicus (*Monte Mandragone*) rose. Even mount Vesuvius, the first recorded eruption of which occurred in A. D. 79, was covered to a great height with vineyards. The plain between Vesuvius and the river Clanius was called, from its volcanic character, Campi Phlegræi or Laborini (whence the modern *Lavoro*), and was the most fertile part of all Campania. In the south-west of this plain, Mons Gaurus (*Monte Gauro*) extended along the north coast of the Sinus Cumanus (*Bay of Naples*). Near Casilinum was Mons Callicula (*Casanello*), and Mons Tifata (*Tifo*) in the north-east of Capua. The heights on the south of the bay of Naples were called colles Surrentini (*Monti di Sorrento*), and terminated in the west in the promontory of Minerva. All these hills are isolated heights, unconnected with the Apennines. The chief river of Campania was the Volturnus (*Voltorno*), which has its sources in the Apennines, and into which the Calor (*Calore*), Tamarus (*Tamaro*), and Sabatus (*Sabato*) emptied themselves. Less important rivers, likewise flowing from east to west, are the Clanius (*Lagno*) and the Sarnus (*Sarno*), the latter of which flowed into the sea near Pompeii, but its course was changed in A. D. 79 by the great eruption of Vesuvius. The principal lakes of Campania are: the Lucrinus, between Misenum and Puteoli, celebrated for its oyster beds; the Acherusia, Avernus, and Literna, most of which were extinct craters.

The most ancient inhabitants of Campania were Opici, Osci, or Ausones, a branch of the great central Italian or Pelasgic stock, and they continued at all times to form the great body of the population, although at one time the Etruscans appear to have ruled in Campania, and at a later period the Samnites made themselves masters of the country. Hence Campania is sometimes called Opica or Opicia, a name which is sometimes given to the country as far north as the Tiber.

18. The principal places of Campania along the coast were: *Vulturnum* (*Castel di Voltorno*), originally a fort built by the Romans in the second Punic war, but it was afterwards made a Roman colony. On the south of it was the Silva Gallinaria. *Liternum* (*Torre di Patria*), at the mouth of the river Clanius, was twice colonised by the

Romans, in B. C. 194, and afterwards by Augustus. It is celebrated as the place to which the elder Scipio Africanus retired when he was impeached by the tribunes. *Cumae* (Κούμαι or Κύμη), the most ancient of all the Greek colonies in Italy and Sicily, was believed to have been founded in B. C. 1050 by Cyme in Aeolis in conjunction with Chalcis in Euboea. It was situated on a height of mount Gaurus, north of Cape Misenum. Owing to its favourable situation, it soon became a wealthy, populous, and powerful city, ruling over a considerable part of the Campanian plain. Hence it founded the colonies of Puteoli, Palaepolis, and Zancle. About the time when Rome was subject to the Etruscans, Cumae also was repeatedly attacked by them, but with the aid of Hiero it destroyed their fleet in B. C. 474. In B. C. 417 it was taken by the Campanians. From this time Capua became the chief city, and Cumae, though it was afterwards made a Roman colony, continued to decline in importance. The acropolis alone maintained itself till the latest times of antiquity, when it was destroyed by Narses in the war with the Goths. Ruins of the place still exist between *Lago di Patria* and *Fusaro*. A little to the south-east was the *Lacus Avernus* (ἸΑρνακίς) which was believed to form the entrance to the lower world, and of which the exhalations were thought to be fatal to birds flying across it. Cumae is also celebrated as the abode of the Sibyl, and as the place where the exiled king Tarquinius died. *Misenum* (*Miseno*), a port town with a good harbour at the extreme point of cape Misenum, was built by Augustus and made the chief station of the fleet of the empire on the west coast of Italy. In its vicinity was a villa of Marius, in which afterwards the emperor Tiberius died. *Baiae*, on the west coast of the small bay between Misenum and Palaepolis, abounded in hot springs, and was one of the most fashionable watering places in the days of Cicero, and at the same time the most notorious seat of immorality and licentiousness. The whole country around was literally studded with villas and palaces of wealthy Romans. The site of ancient Baiae is now almost entirely covered by the sea. Close by it was the Lucrine lake formed by a bay, across the entrance of which a dike had been constructed, but which has been changed into a marsh during an earthquake in A. D. 1538. *Neapolis* (Νεαπόλις; *Napoli*, *Naples*), near the western foot of mount Vesuvius, at the

mouth of the river Sebetus, was a colony of Cumae on the site of an ancient town Parthenope, whence Neapolis itself is sometimes called Parthenope. It was called Neapolis or the New Town, to distinguish it from the neighbouring Palaeopolis, the two in reality forming only one civic community. The date of the foundation of Neapolis is not known, but it was probably built at the time when Cumae was taken by the Campanians or ruling Samnites. Neapolis, however, did not escape a similar fate, for in B. C. 327 it was likewise taken by the Samnites, and then passed into the hands of the Romans, B. C. 290; but it remained a Greek city and retained its own institutions. Palaepolis, which henceforth is no longer mentioned, was probably united with the new town within the same walls. Neapolis continued to be a flourishing place and a favourite resort of the Romans until the time of the emperor Titus, when it was destroyed by an earthquake. The emperor indeed rebuilt the town, but its architectural character was altered, for instead of a Greek it now became a Roman city, at least in appearance. The ancient city extended further east than the modern Naples, but the latter extends farther to the north and west than ancient Neapolis. Near Naples is the celebrated grotto of Posilippo, at the entrance of which the tomb of Virgil is still shown. The grotto derives its name from the villa Pausilippi, which was given to Augustus by Vedius Pollio. *Puteoli* (*Pozzuoli*), originally called *Dicaearchia*, on the coast, a little to the east of the Lucrine lake, was a Greek colony, founded by Cumae in B. C. 521. After having fallen into the hands of the Romans, it was fortified by them during the second Punic war, and at the same time its ancient name was changed into Puteoli, either on account of its numerous wells (*puter*), or from the smell arising from the mineral springs in the neighbourhood. The town had a very excellent harbour, protected by a long pier upon arches, several of which are still visible above the water. It was one of the principal commercial towns on this coast, and in its neighbourhood was obtained the reddish earth or clay, now called *Pozzolana*, which when mixed with lime forms an excellent cement. At the time when the German nations overran Italy, Puteoli was thrice destroyed, but was rebuilt each time; some remains, such as those of an amphitheatre and of a temple of Serapis still exist. Its vicinity, like that of most towns on

this coast, was full of villas ; one of them belonged to Cicero, who called it the *Academia*. *Herculaneum* or *Herculanium* (Ἡράκλειον), near the coast at the western foot of mount Vesuvius, was originally an Oscan city, but afterwards became a Greek town, Greeks from various parts having settled there and given it the name of Heracleion. After the Social War it became a Roman colony, and appears to have been a town of considerable prosperity. But in A. D. 63, a large part of it was destroyed by an earthquake, and in A. D. 79 it was buried along with Pompeii and Stabiae during the eruption of mount Vesuvius. The ashes and the lava under which the town is buried are from 70 to 100 feet deep, and the existence of the place was unknown, until in A. D. 1720 it was accidentally discovered by sinking a well. Since then excavations have been made from time to time and many of the most valuable relics of antiquity have been found, which are now preserved in the Museum at Portici ; but as Portici and Resina are built upon the ashes and lava covering the town, it has been found necessary for their safety to fill up the excavations, so that little of the ancient town is to be seen. Several large buildings, such as an amphitheatre, and even manuscripts written on papyrus, have been found, but among the latter there is no work of any great value. *Pompeii* (Πομπήιοι), on the coast, at the south-eastern foot of mount Vesuvius, and near the mouth of the river Sarnus. In consequence of the changes which have taken place in the physical aspect of the country, Pompeii is now about 2 miles distant from the sea. The town was originally Oscan, and shared the fate of Herculaneum, both in A. D. 63 and 79. The lava, however, flowing from mount Vesuvius did not reach Pompeii, so that the town was buried under masses of ashes and other matters thrown up by the volcano. The first traces of the ancient town were discovered in 1689, but excavations were not made until 1721, from which period they have been continued, with various interruptions, to the present day. About half the town is now disintombed, and no remains of antiquity that have come down to us can surpass in interest this city, which reveals to us more of the private life of the ancients than all other ancient remains put together. *Stabiae* (*Castell' a Mare*), on the coast, a little to the south of Pompeii, was destroyed by Sulla in the Social War, but still continued to exist as a

small place until the great eruption of mount Vesuvius in A. D. 79, when, notwithstanding its great distance from the volcano, it was buried with Pompeii under ashes and other volcanic matter. It was at Stabiae that the elder Pliny perished during the catastrophe. *Surrentum* (*Sorrento*), a little to the north-east of the prom. Minervae, was situated on a most magnificent spot surveying the bay of Naples, and was particularly celebrated for the excellent wine growing on the hills behind it.

The most important town in the interior of Campania was *Capua* (Καπύη; *Capua*), originally called Vulturnum; it was situated in the plain between the Vulturnus and Clanius, and is said to have been founded by Etruscans, about 50 years before the building of Rome, though its population was Oscan. In B. C. 420, it was taken by the Samnites, who thenceforth formed the ruling class among the inhabitants; and as a few years later, Cumae also fell into their hands, Capua became the most powerful city, not only of Campania, but almost of all Italy; it certainly was the most luxurious place at the time of the Hannibalian war. In B. C. 343, being again attacked by its neighbouring enemies, Capua placed itself under the protection of Rome, which treated the suppliant almost as its equal; but notwithstanding this, Capua opened its gates to Hannibal in B. C. 216. Five years later, the Romans recovered possession of it, and inflicted the severest punishment upon its inhabitants. The town having lost its independence, was now governed by a Roman praefectus, and its territory was confiscated by the Roman state. In B. C. 59, Julius Cæsar established a Roman colony there. It was destroyed at the time when the northern barbarians invaded Italy, and the modern town of Capua is about three miles from the site of the ancient city, of which considerable ruins still exist. *Casilinum* (*Capua Nova*), three miles north of ancient Capua, was situated on the southern bank of the Vulturnus, and is celebrated for the brave defence of its inhabitants against Hannibal, in B. C. 216. Julius Cæsar established a colony there, but it nevertheless continued steadily to decline. *Cales* (*Calvi*), north of Casilinum, an Ausonian town, which was colonised by the Romans in B. C. 335, and was celebrated for the wine (*Calenum*) growing in its neighbourhood. *Teanum Sidicinum* (*Teano*), in the north of Campania, on the northern

slope of Mons Massicus, was called Sidicinum, from its being the capital of the Sidicini, and to distinguish it from a town of the same name in Apulia. It was made a Roman colony by Augustus; in its neighbourhood there were some mineral springs. *Suessa Aurunca* (*Sessa*), on the western slope of Mons Massicus, was originally a town of the Aurunci, and is known as the birth-place of the poet Lucilius. *Nola* (*Nola*), a very important Ausonian town, about 20 miles south-east of Capua. Its great power is attested by the fact that, in B. C. 327, it was able to send 2000 men to the assistance of Neapolis; but a few years later, B. C. 313, Nola itself fell into the hands of the Romans. For a long time it remained faithful to its conquerors, and was allowed to retain its own constitution; but during the Social War it was taken by the Italians, and held out for a long time against Rome. When in the end it fell into the hands of Sulla, it was burnt to the ground by its own Samnite garrison. It was afterwards rebuilt, and was even made a Roman colony. It is well known that the emperor Augustus died at Nola, and a tradition states that church bells were first used in this Campanian city, whence they were called *campanae*. Among the remains of this place a large number of beautiful vases have been discovered, whence it is supposed that Nola possessed manufactures of such wares. *Nuceria* (*Nocera*), surnamed *Alfaterna*, on the Sarnus, about 6 miles east of Pompeii, fell into the hands of the Romans, during their wars against the Samnites. It was taken and burnt by Hannibal, after the battle of Cannae, but was afterwards restored and colonised by the Romans. Pompeii was the port town of Nuceria. *Atella* (*Aversa*), north of Neapolis, was originally an Oscan town, but afterwards became a Roman municipium. In B. C. 216, it joined Hannibal, in consequence of which the Romans afterwards transplanted its inhabitants to Calatia, and peopled Atella afresh with citizens of Nuceria. The town owes its celebrity to the *fabulae Atellanæ*, a kind of comic poetry which is said to have been invented by the Oscans of Atella. *Acerræ* (*Acerra*), between Nola and Atella, on the north of the river Clanius, obtained the Roman franchise in B. C. 332. *Abella* (*Avella vecchia*), on the north-east of Nola, a colony of Chalcis in Euboea, was celebrated for its fine apples, and large hazelnuts.

The southern portion of Campania, between the hills of

Surrentum and the river Silarus, was occupied by a people transplanted to this part from Picenum, in B. C. 268, after the conquest of the latter country, whence the inhabitants of this southern portion of Campania were called Picentini. At the time of their settlement in Campania, they founded the town of *Picentia* (*Vicenza*), at the head of the bay of Paestum. In the second Punic war, its inhabitants eagerly espoused the cause of Hannibal, for which reason the Romans afterwards compelled them to abandon their town, and live in villages. Another town in the same district, *Salernum* (*Salerno*), a little to the north-west of Picentia, was situated on a hill not far from the coast, and had a tolerably good harbour. It was made a Roman colony in B. C. 194, but did not become a place of any great importance, until the early part of the middle ages.

19. **Umbria** (*Ὀμβρία*), a country in the north-east of Italy, bounded on the north by the little river Rubicon, on the east by the Adriatic, on the south by the river Aesis (*Gesano*), Picenum, and the country of the Sabines, from which it was separated by the river Nar (*Nera*), a tributary of the Tiber, and on the east by Etruria from which it was separated by the Tiber. The Apennines which run through the western part of the country, send many ramifications to the east, but there are many fertile valleys and plains, especially near the coast. Besides the rivers already mentioned we must notice the Metaurus (*Metaro*) which flows into the Adriatic, the Clitumnus (*Clitumno*) which near Mevania joins the Tinia (*Topino*), and with it flows into the Tiber.

The inhabitants, the Umbri (*Ὀμβριοί*), were among the most ancient inhabitants of Italy, and belonged to the same stock of nations as the Latins, Oscans, Sabines, &c. They are said at one time to have been the most powerful nation in all Italy, and to have extended across the peninsula from sea to sea, so that Etruria also was inhabited by them. The Etruscan towns of Crotona, Perugia, Clusium, and others are expressly stated to have been of Umbrian origin. But when the Etruscans were driven out of the plains of the Padus by the invading Gauls, the former crossing the Apennines expelled or subdued the Umbrians who after this appear only on the east of the Tiber. Their territory was still further reduced by the Gallic tribe of the Senones taking possession

of the whole of the coast from the Rubicon to the Aesis, which continued to be called *ager Gallicus* even at a time when the Senones had been expelled from the country, which happened in B. C. 283. The Umbrians themselves had long before this been compelled to acknowledge the supremacy of Rome, though in later times they in vain attempted to shake off the yoke.

20. The most important towns in Umbria were, on the coast: *Ariminum* (*Rimini*), at the mouth of the little river Ariminus (*Marocchia*), was originally an Umbrian town, but was taken possession of by the Senones, and colonised by the Romans in B. C. 268, from which time it became a very important town. *Pisaurum* (*Pesaro*), at the mouth of the river Pisarus (*Foglia*); the first Roman colony was established there in B. C. 186; but in the time of Augustus it received fresh colonists. *Sena* or *Senogallia* (*Senigaglia*), at the mouth of the small river Sena, was founded by the Gallic Senones, after whose conquest, in B. C. 283, it received Roman colonists. During the civil war between Marius and Sulla, it espoused the cause of the former, in consequence of which, when taken by Pompey, it was destroyed. Near it Hannibal's brother Hasdrubal fought a battle against the Romans, B. C. 207. *Sarsina* (*Sarsina*), on the river Sapis (*Savio*), in the south-west of Ariminum, is celebrated as the birth-place of the comic poet Plautus. *Urbium Hortense* (*Urbino*), so called from its gardens, was situated on a round hill south of the Pisaurus. Another town of the same name with the addition *Metaurense* was situated a little to the south-west of the former, on the river Metaurus, and is now called *Urbania*. *Sentinum*, in the interior of the country, on the upper Aesis, was well fortified; ruins of the place still exist near *Sassoferrato*. *Iguvium* (*Gubbio* or *Eugubio*), west of Sentinum, on a slope of the Apennines. The town is celebrated from the fact that in the ruins of a temple of Jupiter in its neighbourhood seven bronze tables with Umbrian inscriptions were discovered in 1444. They are preserved at Gubbio, and are known by the name of the Eugubian Tables. They are most interesting and important remains of the Umbrian language. *Forum Sempronii* (*Fossombrone*), on the north bank of the river Metaurus, was a Roman municipium. *Tifernum Metaurense* (*S. Angelo in Vado*), near the sources of the Metau-

rus, bore the surname of *Metaurense* to distinguish it from another place in the north-east of Etruria on the Tiber, called *Tifernum Tiberinum* (*Citta di Castello*).

The towns hitherto mentioned were situated in the territory occupied by the Senones; but the following belonged to the country always inhabited by the Umbrians. *Camerinum* or *Camarinum* (*Camerino*), anciently called *Camers*, in the south-east of Umbria, near the borders of Picenum, distinguished itself by its fidelity to Rome in her struggles against the Etruscans and against Hannibal. *Mevania* (*Bevagna*), near the confluence of the Clitumnus and the Tinea, was situated in a very fertile district and was celebrated for its fine breed of white cows. It was a strongly fortified place, and some maintain that the poet Propertius was born there. *Amëria* (*Amelia*), a small place in the south-west of Umbria, not far from the Tiber, is celebrated through Cicero's speech for Roscius of Ameria; the district around it was rich in vines. *Hispellum* (*Spello*), a small town a little to the north of Mevania, was made a Roman colony. *Nuceria* (*Nocera*), surnamed *Camellaria* a little to the north-east of the former. *Ocriculum* (*Ocricoli*), on the Tiber, near the point where the Nar empties itself into it; in the neighbourhood of the modern place there are remains of an aqueduct, an amphitheatre, and temples. *Assisium* (*Assisi*), west of Nuceria *Spoletium* (*Spoletto*), an important town and fortress in the south, near the sources of the Tinea, was colonised by the Romans in B. C. 242; it was besieged in vain by Hannibal, but suffered severely during the war between Marius and Sulla. It was taken and destroyed by the Goths under Totilas, but was restored by Narses. *Interamna* (*Terni*), an ancient municipium on the Nar, was surrounded by a canal flowing into the Nar, whence its name. It was the birth-place of Tacitus the historian and of Tacitus the emperor. *Narnia* (*Narni*), on a lofty hill on the southern bank of the Nar, was originally called *Nequinum*, but on being made a Roman colony, in B. C. 299, it changed its name into Narnia. The town was naturally very strong and almost impregnable, being accessible only on two sides.

21. Picenum or Ager Picenus, forms a narrow strip of land along the Adriatic, bounded in the north by Umbria, in the west by Umbria and the country of the Sabines and

Marsians, and in the south by that of the Pelignians and Marrucinians, from which it is separated by the river Aternus (*Pescara*). This country is rather mountainous, and having fewer plains and broad valleys, it is less fertile than Umbria, but its hills were clad with rich forests of pines (*pinus*), whence some suppose its name to be derived. The most fertile parts, however, were the districts inhabited by the Praetutii and that about Hadria. The country abounds in small rivers flowing into the Adriatic through the valleys between the hills. The more important among them are the Truentius (*Tronto*), the Matrinus (*Miomba*), and the Aternus on the southern frontier. The apples of Picenum were in good repute, but the inhabitants were chiefly employed in breeding cattle and swine.

The great body of the inhabitants of Picenum, i. e. the Picentes, belonged to the Sabellians, the most widely spread among the tribes of middle Italy; but originally the country appears to have been inhabited by Umbrians, who, on being conquered by the invading Picentes, gradually amalgamated with them. For a time, the southern part of Picenum was occupied by Liburnians, and Ancona in the north was a Syracusan colony. The principal tribes into which the Picentes were divided were the Praetutii, along the coast, and the Vestini in the south. The Picentes after coming in contact with the Romans, concluded a treaty with them in B. C. 299; but 30 years later they revolted, and were then subdued, B. C. 268; and it was on this occasion that a portion of the people were transplanted to the south of Campania, where afterwards they were known under the name of the Picentini. The Romans endeavoured to secure their new conquest by the establishment of the colonies of Firmum and Castrum Novum. During the Social War, the Picentes joined the Italian confederates, and at the close of it obtained the Roman franchise.

The more important towns in Picenum were: *Ancōna* (*Ἀγχων*; *Ancona*), in a bend of the coast, between two promontories, whence its name "the elbow". It was founded in B. C. 392 by Syracusan exiles who had quitted their country in disgust with the rule of the elder Dionysius. When it fell into the hands of the Romans, they established colonists there, and from that time it continued to rise in importance in consequence of its excellent harbour, which

was extended by Trajan. Its inhabitants carried on an active commerce with the Illyrians, had celebrated establishments for purple dyeing, and grew good wine and wheat in the neighbourhood. Catullus mentions a temple of Venus at Ancona. *Potentia* (*Potenza*), on the coast, at the mouth of the river Flosis, was made a Roman colony in B. C. 186. *Firmum* (*Fermo*), on the river Tinna, about three miles from the coast, had a fortified harbour at the mouth of the river, which bore the name of Castellum Firmanum (*Porto di Fermo*). It received Roman colonists about the commencement of the Hannibalian war. *Asculum* (*Ascoli*), surnamed *Picenum*, to distinguish it from Asculum in Apulia, was situated on the south bank of the river Truentus. The town was a Roman municipium, and is celebrated for having been the first place in which violence was committed against the Romans just before the outbreak of the Social War. In consequence of this it was destroyed by the Romans in B. C. 89; but it was afterwards rebuilt. *Interamna*, the capital of the Praetutii, between the rivers Helvinus (*Frontino*), and Vomanus (*Vomano*). *Adria* or *Hadria* (*Atri*), on the coast, not far from the mouth of the Vomanus, was the birth-place of the emperor Hadrian, and is said by some to have given its name to the Adriatic. In the interior we have in the north, *Auximum* (*Osimo*), a town of some importance and a Roman colony. *Pinna* (*Civita di Penna*), the chief town of the Vestini in the south, at the foot of a branch of the Apennines, was celebrated for the beautiful meadows in the neighbourhood. *Prifernum*, likewise in the country of the Vestini, on the north of the Aternus.

22. **Samnium**, which name might be said to embrace Picenum and the country of the Sabines in the north-east of Latium, is here applied to the Samnites proper, including the smaller tribes of the Marrucini and Peligni in the north, the Marsi in the west, the Frentani in the east, and the Hirpini in the south, all of which belong to the Sabellian stock; the country, accordingly, extends from the river Aternus in the north, to the Frento (*Fortore*), or even the Aufidus (*Ofanto*) in the south. On the east, the country was bounded by the Adriatic, on the west by Latium and Campania, and on the south by Lucania and Apulia. Ethnologically the Sabines and Marsians also belonged to the Samnites, but the Sabines

from whom the other Sabellians were only an offshoot, will require a separate consideration, on account of their early connection with Rome. The whole country, as above defined, is rough and mountainous, especially Samnium proper, and its inhabitants were a hardy warlike race, which long and perseveringly contended with Rome for the supremacy in the peninsula of Italy. The principal rivers of the Samnite country are the Sagrus (*Sangro*), flowing from the Apennines into the Adriatic; the Trinius (*Trigno*), and Tifernus (*Tiferno*), which, likewise, have their sources in the Apennines, and flow into the Adriatic. Others, such as the Vulturnus and Aufidus, belong to Samnium only in the upper parts of their courses. The lakes, Lacus Fucinus (*Lago di Celano*), in the country of the Marsians, and the lacus Amasanti (*Mefiti*), in the country of the Hirpini, have already been noticed, p. 143.

Besides the tribes already mentioned, we have in Samnium proper the Pentri, Caudini, and Caraceni. The original inhabitants of Samnium appear to have been Oscans, who were subdued, when the Samnites, coming from the country about the Anio, conquered the country, and whose language the Samnites adopted, for in the historical times we find the Samnites speaking Oscan. The country of Samnium seems to have stamped its own character upon the new inhabitants. The greater part of Samnium consists of a huge mass of mountains, now called the *Matese*, issuing from the central line of the Apennines, and measuring between 70 and 80 miles in circumference. From these mountains, the Samnites in later times overran the plains of Campania, and when in the end Capua solicited the aid of the Romans against the invaders, a war broke out, B. C. 343, in which the Samnites and Romans struggled for a long time, and with varying success, for the supremacy in Italy; it was not until Samnium was completely exhausted that peace was concluded. During these struggles most of the Samnite towns were destroyed, so that now even the site of many of them is matter of great doubt. The Samnites, however, cherished their love of independence to the very last, and in the general rise of the Italians against Rome during the Social War, they were not only foremost among the confederates, but held out even after all the others had submitted to Rome. They were, however, finally defeated in B. C. 82 by Sulla,

when almost all the Samnites perished: their remaining towns were razed to the ground, and Roman colonies were planted in the unfortunate country.

23. The chief towns of Samnium in the districts inhabited by the Pentri and Caraceni were: *Aesernia* (*Isernia*), in the north-west, near the sources of the Vulturnus; it was made a Roman colony in the Hannibalian war. *Aufidena* (*Alfidena*), north-west of Aesernia, on the river Sagrus (*Sangro*). *Bovianum* (*Bojano*), the chief town of the Pentri, near the sources of the Tifernus, was taken by the Romans in their wars against the Samnites, and received veterans as colonists in the time of Augustus. *Allifae* (*Allife*), south-west of Bovianum, in a fertile country on the Vulturnus. Its drinking cups, *Allifana pocula*, seem to have been proverbial from their size. *Telesia* (*Telese*), on the road from Allifae to Beneventum, was taken by Hannibal, and afterwards reconquered by the Romans. It was the birth-place of Pontius, hence called Telesinus, a distinguished Samnite general in the Social War. Augustus colonised the place with his veterans. *Beneventum* (*Benevento*), in the valley traversed by the Calor and Sabātus (*Sabbāto*), was at first called Maleventum on account, it is said, of the noxious winds prevailing there. According to tradition, it had been founded by Diomedes, one of the Greek heroes in the Trojan war. In the Samnite wars, it fell into the hands of the Romans, who, in B. C. 268, established a colony there and changed its name into Beneventum. The town still contains many interesting remains, such as a triumphal arch of Trajan. *Caudium*, on the frontiers of Campania, and a little to the south-west of Beneventum, is celebrated in history on account of the mountain pass in its vicinity. *Furculae Caudinae*, between the modern Arpaia and Arienzo or Montesarchio, where in B. C. 321 the Romans were completely defeated by the Samnites.

The chief towns in the territory of the Hirpini are: *Abellinum* (*Avellino*), near the sources of the Sabatus, close to the Campanian frontier; *Compsa* (*Conza*), in the extreme south of Samnium, near the sources of the Aufidus; and *Aquilonia*, on the via Appia, in the south-east of Samnium, was destroyed by the Romans in their wars against the Samnites.

In the country of the Marsi, the principal towns were:

Marrubium or *Marruvium* (*S. Benedetto*), on the eastern border of lake Fucinus; from this town the Marsi whose capital it was, were sometimes called *gens Marruvia*. Another town of the same name, now called *Marro*, existed in the country of the Sabines. *Alba Fucentia* (*Alba* or *Albi*), on a lofty hill in the north of lake Fucinus, from which it derived its surname. It was a strongly fortified place and was sometimes used by the Romans as a state prison.

The chief towns in the district of the Peligni were: *Corfinium*, a strongly fortified place, on the upper course of the *Alternus*. At the outbreak of the Social War, the Italian allies made *Corfinium*, under the name of *Italica*, the capital of the great Italian republic. *Sulmo* (*Sulmona*), a little to the south-east of *Corfinium*, on two small streams, celebrated for the coolness of their waters, was the birth-place of *Ovid*. It was destroyed by *Sulla*, but afterwards revived as a Roman colony.

In the district of the *Marrucini* the principal towns were: *Teate* (*Chieti*), on a steep hill on the river *Aternus*, at a little distance from its mouth, was a place of considerable importance. *Aternum* (*Pescara*), at the mouth of the *Aternus*, was the common port of the *Marrucini*, *Vertina*, and *Peligni*.

The country of the *Frentani* contained the following towns: *Larinum* (*Larino*), in the southern part of the country, not far from the banks of the *Tifernus*. This place, which ultimately became a Roman municipium, ruled over a fertile and extensive territory, extending as far as *Clitoria* on the coast, which was subject to it. *Ortona* (*Ortona a Mare*), on the coast, a little to the south of the mouth of the *Aternus*. *Anxanum* (*Anziano*), a little to the south of *Ortona*, at some distance from the coast.

24. The country of the **Sabini**, as has been already remarked, formed the cradle of the whole Samnite or Sabelian population, and its inhabitants were akin to the Umbrians, Latins, and Oscans, together with whom they formed the great body of the population of middle or central Italy. All of them, moreover, belonged to the same stock as the Greeks. The Sabines first appear in history as occupying the territory of *Amiternum*, whence they spread southwards as far as the frontiers of *Lucania* and *Apulia*. All the tribes composing this great race were characterised by simple and

virtuous habits; they were very trustworthy and imbued with a deep religious feeling; they never attained any high degree of mental culture, but were always remarkable for their love of freedom which they preserved to the last. The territory occupied by the Sabines was bounded in the west by the Tiber, in the south by the Anio and the country of the Marsians, in the north by Umbria, and in the east by Picenum. The Sabines supported themselves in their mountains chiefly by the breeding of cattle. They exercised a great influence upon Rome from its very foundation, and not only are several of the Roman kings said to have been Sabines, but even a portion of the population of the city of Rome was believed to have consisted of Sabines. Still, however, they strenuously defended themselves against the neighbouring Romans, until in B. C. 290 they were finally conquered, and obtained the Roman franchise, but *sine suffragio*.

The chief towns of the Sabines were: *Amiternum* (*Amatrice* or *Torre d'Amiterno*), the most ancient town of the country, near the sources of the river Aternus, was the birth-place of the historian Sallust. *Reate* (*Rieti*), on the northern bank of the river Velinus, and on the south-east of the lake of the same name. The valley in which Reate was situated was so beautiful that it was compared to the Thesalian Tempe. In its vicinity is the celebrated waterfall, known under the name of the falls of Terni, which owes its origin to M'. Curius Dentatus, who by conducting the waters of lake Velinus to this precipice, drained the lake of its superfluous waters and conducted them to the river Nar. *Nursia* (*Norcia*), in the north of the country, near the sources of the Nar, in the midst of the Apennines. The Sabines there were proverbial for their ancient simplicity. The great Sertorius and the mother of the emperor Vespasian were natives of this town. *Cutilia*, a small place east of Reate, on the borders of a lake (*Cutiliae Lacus*), containing an island which was regarded as the navel of Italy. In its neighbourhood were mineral springs (*Aquae Cutiliae*). Vespasian died in this place. *Cures*, in the south-west, not far from the Tiber, is celebrated in the Roman legends as the place from which king T. Tatius came, and from which the Romans received the name of Quirites. *Erretum*, south-west of Cures, near the Tiber. *Nomentum* (*La*

Metana), 14 Roman miles from Rome, celebrated for its vineyards. The Via Nomentana and the porta Nomentana derived their name from this town. Besides these, we find the following Sabine towns mentioned in early Roman history: *Antemnae* (near it was the sacred mount to which the plebeians emigrated when smarting under the oppression of the patricians), *Collatia*, *Fidenae*, *Crustumium*, *Caenina*, and others.

25. Southern Italy, which from the great number of its Greek colonies was called *Magna Graecia*, extending from the rivers *Silarus* and *Frento* to the straits of Sicily and the Ionian sea. This part of Italy is mountainous like the rest, and is for the most part well provided with rivers. It has several important promontories which form bays, the most extensive of which is that of *Tarentum*, between the eastern and western peninsulas in which Italy terminates. The whole country is divided into four large districts, *Lucania* and *Bruttium* in the west, and *Apulia* and *Calabria* in the east.

26. **Lucania** (*Λυκαλία*) is bounded on the north by *Campania* and *Samnium*, on the east by *Apulia* and the bay of *Tarentum*, on the south by *Bruttium*, and on the west by the sea. It was separated from *Campania* by the river *Silarus* (*Silaro*) and from *Bruttium* by the river *Läus* (*Λάος*). The country is for the most part mountainous, the *Apennines* running through it from north to south, but on the bay of *Tarentum* there are extensive plains. *Lucania* abounded in excellent pasture land, and its oxen were the finest in all Italy. The country was originally inhabited by *Chaones* and *Oenotrians*, but was conquered in later times by the *Samnites*, who established themselves both there and in *Bruttium*, and either subdued or expelled the original population. The name of the *Lucanians*, which does not appear in Italian history until B. C. 396, seems to have been assumed by the *Samnites* on becoming masters of those parts. Even most of the Greek colonies which had until then been independent, became subject to the *Lucanians*. Their country was fearfully ravaged during the second Punic war, and from those ravages it seems never to have recovered. Besides the rivers already mentioned, the following deserve to be noticed: the *Calor* (*Calore*) and *Tanager* (*Negro*), both tributaries of the *Silarus*; the *Bradanus* (*Bradano*) which flows

into the bay of Tarentum and forms the boundary between Lucania and Calabria; the Casuentus (*Basianto*), the Aciris, the Siris, and Sybaris *Coscile* or *Sibari*), all of which flow into the same bay.

27. The principal towns on the western coast of Lucania are: *Paestum* or *Posidonia* (Παυστός, Ποσειδωνία), about 4 miles south of the mouth of the Silarus, on the bay which derived its name (*Paestanus sinus*) from it, was founded in B. C. 524 by the inhabitants of Sybaris, and during the first century of its existence rose to great power and prosperity; but after being taken by the Lucanians, about B. C. 430, it gradually lost its character of a Greek city, and even the Greek language ceased to be spoken; it was probably about the same time that its Greek name Poseidonia was changed into Paestum. When the Romans had become masters of southern Italy, they established a Latin colony at Paestum, but the unhealthy air and other circumstances contributed to the gradual decay of the town, and Virgil speaks only of the beautiful roses growing in its neighbourhood. The site of the ancient town is still remarkable for its splendid and striking ruins, consisting of two fine Doric temples in very good preservation, an amphitheatre, walls, and some other buildings. *Velia* or *Elea* (Ἐλέα; *Castell' a mare della Brucca*), also called Hyele (Ἰήλη), on the south-east of Paestum, and south of the mouth of the river Hales, was a colony of the Phocaeans, who, on abandoning their own city, about B. C. 543, sought a new home in the far west. The town had a good harbour, and is celebrated as the birth-place of the Greek philosophers Parmenides and Zeno, the founders of the so-called Eleatic School of philosophy. The town appears to have been a healthy place, but in the time of Augustus it was no longer of any consequence. *Buxentum* or *Pyxus* (Πυξοῦς; *Policastro*), near the mouth of the river Pyxus, was founded in B. C. 471, by Micythus, tyrant of Messana in Sicily, and subsequently became a Roman colony. *Laus* (Λᾱός), on the northern bank of the river Laus, was founded by the Sybarites, after their own city had been taken and destroyed by the Crotoniats, B. C. 510; but the town does not appear to have attained any great prosperity, and in the time of Pliny it had entirely disappeared.

On the coast of the bay of Tarentum, the following towns deserve to be noticed: *Metapontum* or *Metapontium*

(*Μεταβόριον*; *Torre di Mare*), the most eastern city of Lucania, at the mouth of the river Casuentus, was originally called Metabum (*Μέταβον*); it must have been a very ancient place, though it is uncertain by whom it was founded. It is said to have at an early time been destroyed by the Samnites, and then to have been colonised afresh by Achaeans on the invitation of the Sybarites. During the war with Pyrrhus, it fell into the hands of the Romans, but after the battle of Cannae it revolted. After that time it disappears from history, and in the second century of our era it was in ruins. The philosopher Pythagoras is said to have taught at Metapontum. *Heraclea* (*Ἡράκλεια*; *Policoro*), between the rivers Aciris and Siris, and near the mouth of the former, was a colony of Tarentum, and the place where the deputies of the Greek cities in Italy had their regular congress under the presidency of the Tarentines. Under the Romans the place lost its importance. In the plain near this town a great battle was fought between the Romans and Pyrrhus in B. C. 280. It also was the native place of the painter Zeuxis. *Pandosia* (*Πανδοσία*; *Castel Franco*), a place of somewhat uncertain site near the river Siris, is described as situated on a river Acheron and at the foot of, or upon three hills. It was originally the place of residence of the Oenotrian chiefs, and is celebrated in history as the place near which Alexander of Epirus fell in B. C. 326. *Sybaris* (*Σύβαρις*), between the rivers Sybaris and Crathis, at some distance from the sea, was founded in B. C. 720 by Achaeans and Troezenians, and soon rose to an extraordinary degree of power and prosperity. The Sybarites carried on an extensive commerce with most of the countries round the Mediterranean, but at the same time became so notorious for their love of luxury and their effeminacy, as to make their own name synonymous with that of an effeminate voluptuary. When Sybaris reached its highest prosperity, the city itself is said to have had upwards of 6 miles in circumference, and to have ruled over 25 other towns. But this prosperity was of brief duration, for, the Achaeans having expelled those of their fellow-citizens who were of Troezenian origin, the latter solicited the aid of the neighbouring city of Croton. In the war which then ensued, Sybaris was taken and destroyed by the Crotonians, who turned the waters of the Crathis over the ruins, B. C. 510. The Sybarites who survived this cata-

strophe dispersed among the other Greek towns in Italy; but a few remained near their ancient home, and when, in B. C. 443, *Thurii* (Θούρις; *Terra Nuova*), was founded by colonists from all parts of Greece, the descendants of the Sybarites joined the settlers in founding the new colony near the site of Sybaris. Soon afterwards, however, they were expelled from the new city. The principal colonists of Thurii came from Athens, and among them were the historian Herodotus and the orator Lysias. Thurii rapidly attained great power and prosperity, and became one of the most important places in Magna Graecia. During the Samnite wars, it was occupied by a Roman garrison, but in the second Punic war it joined Hannibal, who not trusting its inhabitants, plundered the town and transplanted many of its inhabitants to Croton. The Romans subsequently established a Latin colony there, and tried to change its name to Copiae, which, however, was never generally adopted.

In the interior of Lucania the following are the more important towns: *Atina*, in the upper valley of the Tanager, where extensive ruins and inscriptions still mark the site, below the village of *Atena*; *Vulci* or *Volci* (*Vallo*), on the north-east of the Tanager, 36 miles north-east of Paestum; *Potentia* (*Potenza*), east of Vulci; and *Grumentum* (*Il Palazzo*), on the Aciris, at the point where the Sora joins it, is often mentioned by Livy in his account of the second Punic war.

28. **Bruttium** (*Bpsstria*), the country of the Bruttii, the south-western extremity of Italy, is surrounded on three sides by the sea, and separated in the north from Lucania, by the Laus in the west, and by the Lusias in the east. It is a mountainous country, the Apennines running through it down to the straits of Sicily (*Fretum Siculum*); it contains excellent pasture land, and its valleys abound in good corn, olives, and fruit of every description. As the country is narrow on both sides of the Apennines, it has no rivers of any consequence. The most ancient inhabitants of the country were the Oenotrians; but at the time when Lucania was occupied by the Lucanians or Samnites, a band of them during a feud with their own countrymen, emigrated and took possession of the country of the Oenotrians. The name Bruttians or Brettians, by which they were called in their new country, is said in the Lucanian dialect to have

signified "rebels," or "runaway slaves," the Bruttians having been employed as shepherds by the Lucanians. These Bruttians, however, occupied almost exclusively the interior of the country, for the coast was in the possession of Greek colonies. When southern Italy fell into the hands of the Romans, the Bruttians also became subject to them, and as in the second Punic war, they espoused the cause of Hannibal, they were afterwards severely punished and reduced to a kind of bondage, being chiefly employed by the Roman magistrates as public slaves.

29. There were but few towns in the northern part of the west coast of Bruttium, which is very rocky and offers few safe places for ships. The northernmost among the towns of that coast was *Cerilli* (*Cirella Vecchia*), south of the mouth of the Laus. *Temesa* or *Tempsa* (*Torre del Lupi*), at the northern extremity of the bay of Terina, was an ancient Ausonian town, but is said to have been colonised by Aetolians under Thoas. Afterwards it was successively occupied by the Bruttians and Locrians, until it finally fell into the hands of the Romans, who, in B. C. 196, established a colony there. A little to the north of Temesa was *Clampetia*, called by the Greeks *Lampetia* (*Λαμπετία*), near the modern *Amantea*, which seems to have decayed before the time of Pliny. *Terina* (*S. Eufemia*), a little to the south-east of Temesa; from it the bay on that part of the coast bore the name of *Sinus Terinaeus*. It was a colony of Croton on the opposite coast, and, to judge from its coins, appears to have been a place of some importance, but it was destroyed by Hannibal. *Vibo* (*Bivona*), or in Greek *Hipponium* (*Ἰππώνιον*), on the bay called after it *Sinus Hipponiates*, is said to have been a colony of the Epizephyrian Locrians, but was destroyed by the tyrant Dionysius, who transferred its inhabitants to Syracuse. It was, however, afterwards restored, and then fell into the hands of the Bruttians; in the end it was taken possession of by the Romans, who, in B. C. 194, planted a colony there, and called the place Vibo Valentia. About the time of Augustus, it was one of the most flourishing cities in those parts. *Mēdāma*, *Medma* or *Mesma*, on the south-west of Vibo, a colony of Locri, had a good harbour called Emporium, and contained a celebrated fountain. *Scylla* or *Scyllaeum* (*Scilla* or *Sciglio*), a town on a promontory of the same name, at the

northern entrance of the Sicilian straits, is celebrated on account of the rock Scylla not far from the coast, about which ancient navigators fabled so much, and the Charybdis or whirl in the sea, which is not far off. *Rhegium* (Ῥήγιον; *Reggio*), on the Sicilian straits, nearly opposite to Messina, derived its name, according to a tradition or belief among the ancients, from the fact that at one time Sicily, which was connected with Italy, had been torn (ῥήγνυμι) from it. It was founded about B. C. 743 by Chalcidians, from Euboea, and a body of Messenians, who left their country at the outbreak of the first Messenian war. In B. C. 668, the town received a large number of new colonists from Messenia, and from that time greatly increased in power and prosperity, so that it formed a most important state about the time of the Persian wars in Greece. The government was at first aristocratic, but for a time the city was governed by the tyrant Anaxilaus, who even conquered Messina in Sicily; but after his death the republican institutions were revived, and Messina recovered its independence. At a later time, Rhegium was involved in a war with the elder Dionysius of Syracuse, who conquered the place and took fearful revenge for a personal insult offered to him by its citizens. After this event Rhegium still continued to be a place of some importance, but it never recovered its former prosperity. When the Romans were engaged in the war with Pyrrhus, the Rhegines, having solicited the protection of Rome, received a garrison of 4000 Campanian soldiers. These troops, in B. C. 279, seized the town, killed or expelled all the male inhabitants, and took possession of their wives and children. For a time this outrage was overlooked by the Romans, but when Pyrrhus had quitted Italy, the mutinous soldiers were put to death, and the surviving Rhegines were restored to their city. In the year B. C. 90, Rhegium suffered severely from an earthquake; Augustus established there a colony of his veterans, whence it is sometimes called Julium. Persons travelling to Sicily, generally embarked in the port of Rhegium at a spot called Columna Rhegina. The Greek language continued to be spoken at Rhegium until a late period of the middle ages. The Rhegines used the laws of the celebrated Charondas, until they were abolished by the tyrant Anaxilaus. A few miles south of Rhegium was the promontory of Leucopetra,

which was regarded by the ancients as the termination of the Apennines.

Proceeding from the southern extremity of Bruttium along its eastern coast, the first important city we meet is *Locri* (Λοκροί; *Motta di Burzano*), on the north of cape Zephyrium, from which it was believed to have received its surname of Epizephyrîi. It was founded in B. C. 683 by Locrians of the mother country, though it is uncertain whether they were Locri Ozolae or Opuntii. Soon after the foundation of the town, its affairs were regulated by the celebrated law-giver Zaleucus, and the town continued to enjoy great prosperity. The younger Dionysius, after his expulsion from Syracuse, resided for some time at Locri, and committed great outrages against its inhabitants. The town also suffered much during the wars of the Romans against Pyrrhus and Hannibal. Under the Roman dominion it was allowed to retain its own democratic form of government, but it seems to have gradually decayed, as in later times it is rarely noticed. Near Locri was a very wealthy temple of Persephone (Proserpine). *Caulon* or *Caulonia* (*Castel Vetere*), on the north-east of Locri, was founded by inhabitants of Croton or Achaeans. Dionysius the elder who destroyed the town, transplanted its inhabitants to Syracuse and gave its territory to Locri. The town was indeed rebuilt, but was destroyed a second time in the war with Pyrrhus. It was again rebuilt, but in the Hannibalian war it was destroyed for the third time, and is afterwards scarcely mentioned at all. *Scycladium* (Σκυλάκιον; *Squillace*), north of Caulon, was situated on two contiguous hills, between the rivers Caecinus and Carcines, at a little distance from the coast. It is said to have been a colony of Athens, and belonged to the territory of Cryton. The elder Dionysius assigned it to Locri, and ultimately it fell into the hands of the Romans. The town had no harbour, but gave its name to the bay on which it was situated, and which was called the *Sinus Scylacesus*. *Croton* or *Crotona* (Κρότων; *Crotona*), near the mouth of the little river Aesarus, to the north-west of the Promontorium Lacinium (*Capo delle Colonne*), on which stood a celebrated temple of Juno. The town was founded by Achaeans under the auspices of Myscellus of Aegae, about B. C. 710. It was situated in a very healthy district, and the commercial enterprise and the excellent institutions of its

inhabitants soon made it one of the most powerful states in southern Italy. Pythagoras established his school there, and Milo, the greatest of all the ancient athletes, was a citizen of Croton. The destruction of Sybaris, in B. C. 510, raised its power to its greatest height; but being afterwards engaged in war with Locri and sustaining a great defeat on the river Sagrus, it began to decline. This was accelerated by the ravages of war under Dionysius, Agathocles and Pyrrhus, so that in the time of the second Punic war, a great part of the town was uninhabited; but shortly after it received Roman colonists.

The more important towns in the interior of Bruttium were: *Consentia* (*Cosenza*), near the sources of the river Crathis, a Roman colony, celebrated as the place where the Goth Alaric died, in A. D. 410; *Mamertum* or *Mamertium*, south of Consentia, was founded by a band of Samnites, who had left their country under the protection of Mamers or Mars, from whom the name of their new home was derived. On the south of this town the Sila forest commenced; it extended as far as Rhegium, forming part of the Apennines, and was celebrated for the Bruttian pitch which was obtained there.

30. **Apulia**, called **Iapygia** by the Greeks, comprised in its widest sense the whole of the south-east of Italy from the Frento in the north to the Iapygian promontory in the south, but in the narrower acceptation in which we shall here take it, it extended from the Frento in the north to the point in the south where the south-eastern part of Italy begins to form a peninsula, and accordingly includes the two districts called by the Greeks Daunia and Peucetia, which appear to have been separated by the river Aufidus (*Ofanto*), which has its sources in the south-west of Samnium and divides Apulia into two almost equal parts. The northern portion or Daunia is for the most part a level country, but Peucetia is traversed by a branch of the Apennines. The plain was on the whole very fertile, though it seems at times to have suffered from want of water, whence Horace calls it *siticulosa*, and the hills, especially the woody range of mount Garganus (*S. Angelo*) in the north-east, afforded excellent pasture.

The original inhabitants of Apulia in its narrower sense as well as the whole of the southern peninsula were a peculiar race called Iapyges, of whose language numerous remains

still exist in inscriptions; but they have not yet been explained, though it seems probable that, like the nations in central Italy, they were a branch of the Pelasgian or Indo-Germanic race. They further were in all probability the most ancient inhabitants of Italy. In later times, however, Samnites became mixed with the northern Apulians, and the numerous Greek colonies on the coast gradually imparted to the whole nation the character of Greeks, which it retained for centuries after its subjugation by the Romans.

The most important towns in Daunia or northern Apulia were: *Tea-num* (*Ponte rotto*), surnamed *Apulum*, on the river Frento and the confines of the Frentani. *Luceria* or *Nuceria* (*Lucera*), in the north-west, was situated on a steep height and possessed an ancient temple of Minerva. In the war between the Romans and Samnites, it was alternately in the hands of the one or the other of the belligerent parties, but after having, in B. C. 314, revolted to the Samnites, it was conquered by the Romans and all its inhabitants were put to the sword. The conquerors then endeavoured to secure the submission of the country by establishing 2500 Roman colonists in the place. From that time onward it remained faithful to Rome. Its importance seems indeed to have declined about the beginning of the empire, but it still remained one of the great places in Apulia. *Arpi* (*Arpi*), on the east of Luceria, was said to have been founded by Diomedes, who called it Argos Hippiion, which was subsequently changed into Argyrippa and Arpi. So long as the town enjoyed its independence, it was a flourishing commercial place with Salapia on the coast for its harbour. During the Samnite wars, Arpi supported the Romans, but in B. C. 216, after the battle of Cannae, it joined Hannibal. Three years later it was reconquered by the Romans, who deprived it of its political independence, in consequence of which it gradually declined. *Sipontum* (Σιπών; *Siponto*), on the coast forming the southern slope of mount Garganus, was likewise said to have been founded by Diomedes. After its conquest by the Romans, it was colonised by them and became a place of some importance. In the 13th century of our era, the inhabitants were removed to the neighbouring town of Manfredonia on account of the unhealthy situation of Sipontum. *Urium* or *Hyrium*, on the coast, at the northern foot of mount Garganus, gave its name to the bay (*Sinus*

Uria) on the north of that mountain. *Asculum* (*Ascoli di Satriano*), in the west of Apulia, near the Samnite frontier, sometimes has the surname *Apulum*, to distinguish it from Asculum in Picenum. In B. C. 279, Pyrrhus defeated the Romans in a battle near Asculum. *Herdonia* (*Ortona*), in the central part of Daunia, was destroyed by Hannibal, who removed its inhabitants to Thurii and Metapontum. The Romans rebuilt the place, but it never acquired any importance.

The chief towns in the south of Apulia, that is, in Peucetia, the inhabitants of which were called Poediculi, were: *Cannae* (*Canne*), properly speaking only a village in an extensive plain between the rivers Aufidus and Vergellus, but it is memorable in history as the place where, in B. C. 216, Hannibal gained his great victory over the Romans. *Barium* (*Bari*), on the coast, near the southern frontier of the country, was celebrated for its fisheries, and is said to have been the ancient capital of Peucetia. *Canusium* (*Canosa*), on the Aufidus, south-west of Cannae, was said to have been founded by Diomedes, whence the surrounding country was called 'Campus Diomedis.' In the time of Horace, both Greek and Oscan were spoken by its inhabitants. It was a place of great importance, but suffered much during the Hannibalian war: it was celebrated for its mules and woollen manufactures, but often suffered from want of water. Ruins of the ancient town still exist near Canosa. *Venusia* (*Venosa*), on a southern tributary of the Aufidus, near mount Vultur (*Volturmo*), is memorable as the birth-place of the poet Horace. It was situated in a beautiful and romantic district, and originally a town of the Hirpini in the south of Samnium; but when they were expelled by the Romans, the place received, in B. C. 291, Roman colonists, and henceforth was an important military post. After the fatal battle of Cannae, one part of the Roman army took refuge at Venusia, while another sought shelter at Canusium. *Egnatia* or *Gnatia* (*Torre d'Anazzo*), on the coast, the most southern town of Apulia, seems to have had a deficient supply of good water. It was celebrated for a miraculous altar, which of its own accord set on fire frankincense and wood. It was situated on the great high road from Rome to Brundisium, which at Egnatia reached the sea, and from this town to Brundisium bore the name of the Via Egnatia, a name

which was continued also on the east of the Adriatic, where it proceeded in an eastern direction from Dyrrhachium.

31. **Calabria**, called by the Greeks Iapygia or Messapia, sometimes also Salentina, from the tribe of the Salentini, is the eastern peninsula of Italy, bordering in the north on Apulia, and in the north-west on Lucania, and terminating in the Iapygian promontory. The country is rather hilly, and the only river deserving of the name is the Galaesus or Galesus (Γαλαῖσος or Γαλησύς; *Galaso*), which flows into the bay of Tarentum. It has already been observed that the original inhabitants of this peninsula were Iapygians, who, in the course of time, became completely hellenized.

The most important towns in Calabria were: *Brun-
dusium* or *Brundisium* (Βρουνδίσιον or Βρουνθήσιον; *Brindisi*), on the coast of the Adriatic, situated on a small bay, with an excellent harbour, to which, in antiquity, the place owed its celebrity, as it was the usual port at which the Romans embarked when travelling to the East. The harbour is now choked up with sand. Brundusium is said to have been founded by Diomedes or by Cretans, but was probably not a Greek town at all. It was originally governed by native princes, until it fell under the dominion of the Romans, who established a colony there as early as B. C. 245. It afterwards became a most flourishing commercial place, and was frequented by traders from all parts of the Mediterranean; it is also remarkable as the birth-place of the poet Pacuvius, and as the spot where Virgil, in B. C. 19, on his return from Greece, breathed his last. *Hydruntum* or *Hydrus* (Ἵδρυς; *Otranto*), not far from the southern extremity of the peninsula, was situated near a promontory of the same name, on a very pleasant spot, from which the mountains of the opposite coasts of Illyricum and Epirus could be seen. It had likewise a good harbour at which many people travelling eastward embarked. In later times, it was a Roman municipium. *Leuca* (Λευκά), the southernmost town of Calabria, on the Iapygian promontory, which is still called from this town *Capo di Leuca*. It had a fountain, the water of which sent forth a putrid smell, which was believed to arise from the bodies of the giants who had been conquered by Heracles and were buried there. A little to the north-west was *Uxentum* (*Ugento*). *Tarentum* (Τάρας; *Taranto*), on the western coast, at the head of the bay which received its

name from the city (*Sinus Tarentinus*), was one of the wealthiest and most powerful cities, and situated on the west of the mouth of the Galaesus, in a very fertile country. It was originally an Iapygian town, though some Cretans from the neighbouring Hyria are said to have been mixed with the Iapygians. But in B. C. 708, a body of Spartan emigrants, called Parthenii, under the guidance of Phalanthus, expelled the inhabitants of the place, and established themselves in it. From this time its power and prosperity increased so much, that it exercised a sort of supremacy over all the other Greek cities in Italy. Tarentum, at its most flourishing period, contained about 22,000 men, capable of bearing arms. The city appears at first to have been governed by kings, but afterwards it became a republic with democratic institutions. About B. C. 400, Archytas, a native of Tarentum, drew up a code of laws for his fellow-citizens. The immense wealth which the Tarentines accumulated by their commerce and manufactures, and the ease and luxury in which they lived, made them disinclined to exert themselves much in the defence of their country, a duty which they preferred to intrust to mercenaries. Accordingly, when their territory was invaded by the Lucanians and other Italian tribes, they sought the assistance of the Spartan king Archidamus, who came with a force of Greek mercenaries, in B. C. 338, and fell in a battle. The Tarentines next invited Alexander, king of Epirus, an uncle of Alexander the Great. He was at first successful, but in B. C. 326, he was killed in a battle near Pandosia. Afterwards when war broke out between the Romans and Tarentines, in consequence of a gross insult offered to the ambassadors of Rome, by the populace of Tarentum, the Tarentines called Pyrrhus of Epirus to their assistance. He came across in B. C. 281, and was at first very successful, but after his withdrawal from Italy, Tarentum, in B. C. 272, was taken by the Romans. In B. C. 212, the city revolted from Rome and joined Hannibal, but being retaken by the Romans in B. C. 207, it was treated with great severity. From this time the prosperity of Tarentum declined, though it continued to be a place of some importance, and its inhabitants became utterly unwarlike. At the time when the western empire had fallen under the strokes of the barbarians, Tarentum was still one of the great strongholds of the eastern empire, and its in-

habitants continued to speak the Greek language, down to a very late period. The city of Tarentum consisted of two parts, one of which was situated on an island or peninsula, and the other on the main land, the two parts being connected by a bridge. The acropolis was on the north-west, close to the entrance of the harbour. The modern town of Taranto occupies only the peninsula, which was in ancient times the site of the acropolis. The banks of the Galaesus afforded the most excellent pasture; the sheep of that district produced the finest wool in all Italy, and its value was enhanced by the renowned purple dye of Tarentum. The neighbourhood also produced excellent wine, olives, figs, and every kind of fruit. Not far from Tarentum was Rudiae, the birth-place of the Roman poet Ennius.

CHAPTER VIII.

THE ISLANDS ROUND ITALIA.

THE seas surrounding Italy contain a considerable number of islands, the larger ones of which are Sicilia, Sardinia, and Corsica; the smaller ones are scattered about in different parts off the coasts of Italia and Sicilia.

1. **Sicilia** (Σικελία; *Sicily*), close to the south-western extremity of Italy, with which at one time it seems to have been connected, its mountain system at least is only a continuation of the Apennines. The name Sicilia is derived from its inhabitants, the Siculi, but in the poets it is often called Thrinacia, Trinacria or Triquetra—names said to describe Sicily as a triangular island with a promontory at each angle; but they may possibly owe their origin to the fact that the island of Thrinacia mentioned by Homer was generally identified by the ancients with Sicily, so that Trinacria would be only a slightly altered form of Thrinacia.

The strait separating Sicily from Italy is generally called Fretum Siculum or Scyllaeum (*Faro di Messina*). The northern and southern sides of this triangular island have about the same length, each being about 175 miles long; but the eastern is much less, being only 115 miles in length, not counting the windings of the coast. The three great promontories are: Pelorus (Πελορίης; *capo di Faro* or *Peloro*), in the north-east; Pachynum or Pachynus (Πάχυνος; *capo di*

Passara), in the south-east; and Lilybæum (Λιλύβαιον; *capo di Bona* or *Marsala*), in the west. The mountains traversing Sicily are a continuation of the Italian Apennines, and in the north of Sicily bore the general name of Nebrodi Montes (*Madonia*) and further west that of Cratas Mons. From these, several offshoots proceeded in different directions. The most important among them are mount Aetna (Αἷτνη), the celebrated volcano, on the east side of the island, mount Eryx ('Ερυξ; *S. Giuliano*), in the extreme west, and the Heraei Montes (*Monti Sori*), in the south-eastern part of the island, terminating in cape Pachynus. A great number of rivers flow down from these mountains, but their courses are for the most part short, and most of the rivers are dry during the summer months. Sicily has not unjustly been called the queen of the islands of the Mediterranean; its fertility and productive powers in antiquity were almost incredible. The grain of Sicily was so abundant that the island was called one of the granaries of Rome. For this reason it is described as sacred to Demeter (Ceres) and her daughter Persephone (Proserpine). But besides the rich harvests of grain, Sicily also produced excellent wine, olives, honey, almonds, and many other southern fruits.

As to the inhabitants of Sicily, Homer mentions only the fabulous Cyclopes and Laestrygonæ, of whom nothing can be said except that they existed only in the poets' imagination. True history informs us that the original inhabitants of the island consisted of two tribes, the Siculi (Σικυλοί) and the Sicani (Σικανοί), from the former of which Sicily received its name Sicilia. The Siculi are said to have immigrated into the island from central Italy, and accordingly belonged to the great number of tribes inhabiting that part of Italy and were akin to the Greeks. The Sicani, on the other hand, seem to have been Iberians, and accordingly belonged to the aboriginal inhabitants of Spain. In later times when the coasts of Sicily were occupied by Greek and Phœnician colonies, the Siculi and Sicani were confined to the interior parts of the island. In addition to these, Cretans under Minos, and some fugitive Trojans, under the name of the Elymi, are said to have settled in Sicily; but the accounts of these last immigrations are either entirely fabulous, or, if true, the immigrants cannot have exercised any influence upon the native population. The Carthaginians, and before

them the Phoenicians, are known to have formed settlements on the west and north coasts, but the large number of Greek colonists, who afterwards poured into the island, compelled the Phoenicians more and more to confine themselves to the western parts. The first Greek colonists appearing in Sicily, B. C. 735, were Chalcidians from Euboea and Megarians, who founded the town of Naxos, and for about two centuries after this, Sicily continued from time to time to receive fresh colonists from Greece. There always existed great hostility between the Greek and Carthaginian settlers, and the struggles between them lasted from B. C. 480, until the end of the first Punic war, B. C. 241, when Sicily became a Roman province, and the Carthaginians were compelled for ever to evacuate Sicily. During the Roman supremacy, Sicily sank more and more, and its fertile fields were changed into pasture lands. After the downfall of the western empire, Sicily for a time formed a part of the kingdom of the Ostrogoths; but it was taken from them in A. D. 536 by Belisarius, and annexed to the Byzantine empire, of which it continued to be a province, until in A. D. 828, it fell into the hands of the Saracens.

2. The most important towns of Sicily on the eastern coast, proceeding from north to south, were: *Messene* or *Messana* (Μεσσηνη, Μεσσανη; *Messina*), on the Sicilian straits, nearly opposite to Rhegium, was originally a town of the Siculi, and bore the name of Zancle (Ζάγκλη), that is, the sickle, on account of the curved form of its harbour. At a later time it received colonists from the Italian town of Cumae, from Chalcis in Euboea, and from Naxos, and then quickly rose to such power and prosperity as to be able to found the town of Himera on the north coast of Sicily, about B. C. 648. Shortly after the subjugation of the Asiatic Greeks by the Persians, Anaxilas, the tyrant of Rhegium, seized upon Zancle, united it with his own dominion, and changed its name into Messene, partly because he himself was a Messenian, and partly because he introduced a body of Messenian settlers into the town. But in B. C. 466, Messene recovered its independence, and restored its republican government. Messene now became a place of great commercial activity and prosperity, until in B. C. 396 it was taken and destroyed by the Carthaginians. Dionysius, the tyrant of Syracuse, immediately rebuilt the town, and peopled

it with the remnants of its former inhabitants, to whom he added Locrians, Messenians, and others, so that the population thenceforth was of a very mixed character. When the younger Dionysius was banished from Syracuse, Messene for a time was free, but in B. C. 312 it fell into the hands of the tyrant Agathocles. A band of Campanian mercenaries, called Mamertines, whom the tyrant had stationed in the town, after his death, in B. C. 282, made themselves masters of it, killed the male inhabitants, and possessed themselves of their wives, children, and all their property. The town was now called Mamertina, and its new inhabitants Mamertini. These Mamertines became involved in a war with king Hiero of Syracuse, in consequence of which they sought the aid of the Carthaginians, who, under the pretext of assisting them, took possession of the citadel. The Mamertini had at the same time applied to Rome which also undertook their protection, and thus commenced the first Punic war, B. C. 264. The modern city of Messina contains scarcely any ancient remains, for this town itself was almost wholly destroyed during an earthquake in A. D. 1783. *Tauromenium* (Ταυρομένιον; *Taormina*), on the south-west of Messene, on a height called Taurus, was founded in B. C. 358 by Andromachus with the survivors of the town of Naxos, which had been destroyed many years before by Dionysius. It soon became a large and flourishing town, but having espoused the cause of Sextus Pompeius against Octavianus, the latter expelled its inhabitants and supplied their place with his own veterans. From this time *Tauromenium* decayed. There still are some very fine remains of its ancient buildings, the most interesting of which are those of an immense theatre cut in the rock, which was capable of holding from 30,000 to 40,000 spectators. The neighbourhood of this populous city produced excellent wine. *Naxos* (Νάξος), a little to the south of *Tauromenium*, was the first Greek settlement in Sicily, being founded in B. C. 735 by Chalcidians from Euboea. Its prosperity was so rapid, that a few years after its foundation it sent colonies to Catana and Leontini. It was involved in various wars with its neighbours, and during the great Athenian expedition to Sicily, it supported the cause of Athens. In B. C. 403, it was taken and destroyed by Dionysius of Syracuse, and its inhabitants were dispersed, until in B. C. 358 Andromachus collected them and founded

the town of Tauromenium near the ancient site of Naxos. *Catāna* or *Catīna* (Κατάνη; *Catania*), at the southern foot of mount Aetna, was founded in B. C. 730 by Naxos. In B. C. 476 it was taken by Hiero of Syracuse, who transplanted its inhabitants to Leontini, supplying their place at Catana with Syracusans and Peloponnesians. At the same time he changed the name of Catana into Aetna. But this arrangement did not last, for after Hiero's death, the old inhabitants recovered their native place and restored its former name. After this it was successively governed by Syracusans and native tyrants, until, at the close of the first Punic war, it fell into the hands of the Romans. In ancient times the town suffered much from the eruptions of the neighbouring volcano. *Megara* (Μέγαρα), in the south of Catana, was founded in B. C. 728 by Megareans on the site of an ancient town called Hybla, whence it is often called *Megara Hyblaea*. Ever since the time of Gelon, it formed part of the dominion of Syracuse. In the second Punic war, it was taken and plundered by the Romans, and from that time it decayed, though it is still spoken of by Cicero under the name of *Megaritis*. It may be observed here, that the ancients mention three Sicilian towns of the name of Hybla, the one just spoken of, Hybla major, south of mount Aetna, a little to the north-west of Catana, and Hybla minor, in the south, on the east of Gela. *Leontini* (Λεοντῖνοι; *Lentini*), at some distance from the sea, west of Megara, was situated on the small river Lissus which formed a lake in its vicinity. The fertile plains in the north of Leontini (*Campi Leontini*) were among the richest in all Sicily. The town itself was situated on two hills, separated by a valley containing the Agora, the senate-house, and other public buildings. It was founded by Naxos in B. C. 730. Its vicinity to the powerful city of Syracuse did not permit Leontini to rise to any great political importance; it became subject to Syracuse and shared its fortunes. It was afterwards taken and plundered by the Romans, under whom it sank into insignificance. *Thapsus* (Θάψος), on a small peninsula of the same name, which is now called *Isola degli Magnisi*, was founded by colonists from Megara in Greece, who, however, soon abandoned the place and established themselves at Megara Hyblaea. **Syracusae** (Συρακοῦσαι; *Siracusa*, *Syracuse*), the largest and wealthiest city in Sicily, was situated on the north of the river Anapus,

between which and the city was the marsh or swamp called Syraco from which it derived its name. It was founded in B. C. 734 by Corinthian colonists led by Archias, and the original town stood on the island of Ortygia close to the coast; but as its population and wealth increased, it was extended over a considerable portion of the main-land; at the time of its greatest prosperity, Syracuse had 180 stadia in circumference, and is said to have had a population of 1,200,000. At that time Syracuse consisted of five distinct towns, which had become united as one great city. These towns were: 1. *Ortygia* (Ὀρτυγία), often called simply "the island" (Νᾶσος or Νῆσος) which was about two miles in circumference, and formed two good harbours, a larger one on the west, and a smaller one on the north-east. This island town was the original city containing the acropolis and the famous well Arethusa. The narrow channel by which the island was separated from the main-land, was afterwards filled up by a causeway, and when this was swept away by the sea, a bridge was built across. 2. *Achradina* (Ἀχραδίνη), the coast district to the north of the island, was surrounded on the north and east by the sea; at its southern end there was a lower district, which was nearest to the island, and was not enclosed within the fortifications of Achradina, but was for the most part employed as a burying-ground. At the time when the Athenians besieged Syracuse, B. C. 415, the city consisted of these two parts alone, which were separated by the causeway and the burial-ground. 3. *Tyche* (Τύχη), so called from a temple of Tyche or Fortune, was situated to the west of Achradina, which separated it from the sea. At the time of the Athenian siege it was only an unfortified suburb, but it subsequently became the most populous quarter. 4. *Neapolis* (Νέα πόλις), or the new town, on the south-west of Tyche, was likewise only a suburb at the time of the Athenian expedition, when it was called Temenites, from the sanctuary of Apollo Temenites. This part contained a theatre which is described as the largest in all Sicily. 5. *Epipolæ* (Ἐπιπολάι), on the west of Tyche, on a rising ground, which gradually became narrower as it rose higher, until at the highest point it terminated in an angle formed by a conical hill, called Euryelus. It did not become a part of the city until the time of the elder Dionysius. When the city had thus reached its greatest extent and was fortified on

all sides, it was one of the strongest places in the ancient world. It was at this time that its circumference amounted to 180 stadia, or about 22 miles. Among the places in Syracuse often mentioned by ancient writers are the quarries, called *Latomiae* or *Latumiae*, from which the building materials were obtained, but which also served as a prison. The modern city of Syracuse occupies only the island of Ortygia, the remaining districts are uninhabited and marked only by the remains of ancient buildings, among which are those of the theatre and a Roman amphitheatre. The ancient city had three harbours, the largest of which was a bay of about five miles in circumference, formed by the island of Ortygia, and cape Plemmyrium in the south. The smaller harbour called Laccius was between Ortygia and the burying-ground, and the third harbour in the north was called Trogylium.

The government of Syracuse was originally aristocratic, the nobility consisting of wealthy landowners called Geomori or Gamori; but in the course of time it became a democracy. During the struggles between the two parties, however, Syracuse became subject to tyrants, the first of whom was Gelon in B. C. 485. Under him and his successor, Hiero, Syracuse rose to the highest degree of prosperity. But the conduct of Thrasybulus, the successor of Hiero, led to a revolution and the restoration of democracy, which continued to exist until B. C. 406, when the elder Dionysius made himself tyrant. He and his son, the younger Dionysius, ruled until B. C. 343, when the latter was expelled, and the republican government again restored. In B. C. 317, Agathocles raised himself to the tyrannis, and as after his death, in B. C. 289, the state was distracted by factions, the Syracusans intrusted the supreme power to Hiero, who assumed the title of king, and reigned until B. C. 216. After his death, the state was again distracted by party feuds, and the good understanding which had until then subsisted between Syracuse and Rome, being disturbed, the Roman Marcellus laid siege to the city, and after great exertions for two years, during which Archimedes is said to have baffled the Romans by his mechanical skill, the city was taken in B. C. 212, and punished very severely. Syracuse and its territory were then made a part of the Roman province of Sicily; but it still continued to be one of the finest cities in the ancient world.

The most important towns on the south coast of Sicily were: *Camarina* (Καμάρινα; *Camerina*), at the mouth of the river Hyparis, was founded by Syracusans in B. C. 599. The town was taken in the first Punic war by the Romans, who sold most of its inhabitants as slaves. After this the place decayed, and modern Camerina scarcely contains any remains of antiquity. *Gela* (Γέλα), near the mouth of the river Gela, was founded by Rhodian and Cretan colonists in B. C. 690, and soon rose to great power and wealth, so that its citizens were able, in B. C. 582, to found Agrigentum, which soon eclipsed the mother city. Like most other Greek towns in Sicily, it was at times governed by tyrants, one of whom, Gelon, transported half of its inhabitants to Syracuse. After this time the place gradually decayed, so that in the reign of Augustus it was no longer inhabited. Ruins of the town, however, still exist near *Terra Nuova*. The plains in the neighbourhood of Gela (*Campi Geloi*) produced abundant supplies of wheat. The poet Aeschylus died at Gela. *Agrigentum* (Ἀκράγας; *Girgenti*), nearly 3 miles from the sea, between the rivers Acragas (*Fiume di S. Biagio*) and Hypsas (*Fiume Drago*), was founded by Gela in B. C. 582, and soon became one of the wealthiest and most splendid cities in Sicily. It was the birth-place of the philosopher Empedocles, but has become still more celebrated through the cruelty of the tyrant Phalaris (about B. C. 560) and through Theron, whose fame has been immortalised by Pindar. Agrigentum was destroyed by the Carthaginians in B. C. 405, and though it was rebuilt by Timoleon, it never recovered its former splendour. After many vicissitudes, it fell at length into the hands of the Romans, B. C. 210. The splendour of the ancient city is still attested by its numerous ruins, among which those of the temple of the Olympian Zeus are the most striking. *Heraclea Minoa* (Ἡράκλεια Μινώα; *Torre di capo Bianco*), at the mouth of the river Halycus, was said to have been founded by Minos of Crete, but was afterwards colonised by Selinus, and its original name, Minoa, was changed by the Lacedaemonian Euryleon, who took the town in B. C. 500. It fell at an early period into the hands of the Carthaginians, and remained in their possession until Sicily was conquered by the Romans. *Selinus* (Σελινούς), on a hill near the mouth of the river Selinus, was founded by the inhabitants of Megara Hyblaea in B. C.

628. The town soon rose to great prosperity, but in B. C. 409 it was taken by the Carthaginians, who not only slew or sold as slaves most of its inhabitants, but destroyed a great part of the town. Many of the inhabitants were soon afterwards allowed to return, but the vitality of the place was destroyed, and Selinus henceforth was a town of little importance. In B. C. 249 it was again destroyed by the Carthaginians, who now transplanted its inhabitants to Lilybaeum. There are still considerable remains of ancient Selinus near *Castel Vetrano*. A few miles to the south-east of the town there were hot mineral springs, known by the name of *Aquae Selinuntiae*, or *Aquae Labodae*; they still exist under the name of the Baths of *Sciacca*. *Mazara* (Μαζάρα; *Mazzara*), a colony of Selinus, between the rivers Mazara and Sossius, was taken by the Romans during the first Punic war.

The principal towns on the western and northern coasts of Sicily were: *Lilybaeum* (Λιλιβαιον; *Marsala*), on the west coast, situated on a promontory, just opposite cape Hermaeum on the African coast. Lilybaeum, which signifies "opposite to Libya," was founded by the Carthaginians about B. C. 397, and having a very good harbour, became the chief Carthaginian fortress in Sicily. Its greatness and power were increased in B. C. 249, when the inhabitants of Selinus were added to its population. In the first Punic war, the Romans in vain besieged this fortress, but ultimately obtained possession of it by the peace which concluded the war. Under the Romans, the place still continued to be of some importance, and remains of a Roman aqueduct, and other public buildings, still bear witness to the Roman dominion there. The modern town of Marsala occupies only the southern half of the ancient town. *Drepanum* (Δρέπανον; *Trapani*), also called *Drepana*, north of Lilybaeum, was likewise a great port town, and derived its name from the peninsula, on which it was situated, having the form of a sickle (δρέπανον). It was founded by Hamilcar in the first Punic war, at the close of which it fell into the hands of the Romans, under whom it became an important naval station, and a great commercial town. Between Lilybaeum and Drepanum was the town of *Motye* (Μοτύν), an ancient Phoenician colony, situated on a small island connected with the main-land by a causeway. It possessed a good harbour, and was at one time a flourishing place; it afterwards passed into

the hands of the Carthaginians. Dionysius of Syracuse took it from them, and when it was recovered by the Carthaginians, its inhabitants were transplanted to the newly founded colony of Lilybaeum, and Motye disappears altogether from history. *Eryx* (Ἐρυξ), on the north-western slope of mount Eryx, was an ancient city of the Elymi, who are described as descendants of the Trojans. Although it is not known to have received Greek colonists, it gradually became hellenized. In the time of Pyrrhus it was destroyed by the Carthaginians; it was, indeed, rebuilt, but being razed to the ground a second time during the first Punic war, its inhabitants were removed to Drepanum. On the summit of mount Eryx stood the celebrated temple of Aphrodite (*Venus Erycina*), which had probably been built by the Phoenicians. *Egesta* or *Segesta* (Ἐγέστα), at some distance from the coast, on the east of Eryx, likewise in the country of the Elymi, was believed to have been founded by Trojans, who called the two little streams in its neighbourhood Simoeis and Scamander. Its inhabitants were almost always at war with Selinus, and it was by their solicitations that the Athenians were induced to undertake their great Sicilian expedition. The town was afterwards taken by Agathocles, who destroyed nearly all its inhabitants; but after his death the survivors returned to their native place. Ruins of the ancient town still exist near *Alcamo*. On the west of Egesta there were hot mineral springs, called *Aquae Segestanae*. Its port, which was at some distance from the town, bore the name of *Emporium Segestanum*. *Panormus* (Πάνορμος; *Palermo*), on the north coast, at the mouth of the river Orethus, was originally a Phoenician colony, but afterwards received its Greek name from its excellent harbour. The town was for a long time in the hands of the Carthaginians, who made it one of the chief stations of their fleet. In B. C. 254, it fell into the hands of the Romans, who afterwards established colonists there. A little above Panormus was the mountain fortress of *Herete* (Ἠρέτη; *Monte Pellegrino*). *Himera* (Ἠμέρα; *Termini*), at the mouth of the river Himera (*Fiume Salso*), which formed the boundary between the Carthaginian and Greek dominions in Sicily. It was founded in B. C. 648 by the Chalcidians of Messana, but afterwards also received Dorian settlers, so that the dialect of the Himeræans was a mixture of Ionic

and Doric. About B. C. 460, Himera, being threatened by the Carthaginians, placed itself under the protection of Phalaris of Agrigentum. At a later time, about B. C. 500, it was governed by a tyrant Terillus, who sought the assistance of Carthage against Theron of Agrigentum; but the Carthaginians are said to have been completely defeated near Himera, in B. C. 480, on the same day on which the battle of Salamis was fought. But Himera did not recover its republican independence until B. C. 472. After this it became one of the most flourishing towns, and in B. C. 415 assisted the Athenians against Syracuse. Six years later it was taken and razed to the ground by the Carthaginians, who destroyed nearly all its inhabitants. The city was never rebuilt, but the Carthaginians founded a new town on the opposite bank of the river Himera, which, from its hot mineral springs, was called *Thermae* (Θέρμαι), and in which the survivors of the Himeraeans were allowed to settle. This new town, which afterwards fell into the hands of the Romans, was greatly favored by them on account of its mineral springs. Himera was the native place of the poet Stesichorus, and *Thermae* of Agathocles, the tyrant of Syracuse. *Cephaloedium* (Κεφαλοῖδιον; *Cefali*), a little to the east of Himera, to whose territory it belonged. To the west of this town was *Agathyrna* (Ἀγάθυρνα; *Agatha*). More important places were: *Tyndaris* (Τυνδαρίς; *Tindare*); between the rivers Timethus and Longanus, near a promontory of the same name; it was founded in B. C. 396 by the elder Dionysius, and soon became an important place. During the war of Octavianus against Sex. Pompeius, it was the headquarters of Agrippa. Afterwards the greater part of the town was destroyed by an inundation of the sea. *Mylae* (Μυλαί; *Milazzo*), on a promontory running far out into the sea, with a good harbour and a strong acropolis, was a colony of Messana to which it was always subject. In B. C. 36, Agrippa gained his final victory over Sex. Pompeius off Mylae.

The towns of the interior of Sicily are of less importance in the history of the island; the following, however, deserve to be noticed: *Abacaenum* (Ἀβακαινόν), between Messana and Tyndaris, an ancient town of the Siculi, of which ruins still exist near *Tripi*. *Centuripae* (Κεντρίπαι; *Centorbi*), likewise a Siculian town, near the south-western foot of

mount Aetna, not far from the river Symaethus. It possessed a most fertile territory about mount Aetna, and during the Roman period became one of the most prosperous towns in Sicily. *Enna* or *Henna* ("Eva; *Castro Giovanni*), an ancient Sicilian town, in a fertile plain in the central part of Sicily. The fertility of its territory made it one of the chief seats of the worship of Demeter or Ceres, who had a celebrated temple there. In the neighbourhood a cave was shown, through which Pluto was said to have carried off Persephone (Proserpine). During the second Punic war, Enna attempted to revolt, for which it was severely punished by the Romans, under whose dominion it gradually declined. *Herbita* ("Ερβίτα), in the mountains to the north-east of Enna, was at one time a powerful place, but afterwards decayed.

3. **Sardinia** (Σαρδία or Σαρδων; *Sardinia*), opposite the coast of Latium and Campania, in a central position between Italy, Gaul, Spain, and Africa, and separated in the north from Corsica by a narrow channel called Fossa (*Strada di S. Bonifacio*). The ancients regarded it as the largest island of the Mediterranean, and recent surveys have shown that they were right. Its length from north to south is about 140 miles, and its breadth on an average 40. The eastern part of the island is traversed from north to south by a range of mountains called by the ancients *Insani Montes*, probably on account of their wildness; and from these mountains a number of small rivers descend towards the sea in all directions. This island has at all times been far less important than Sicily, for although it was very fertile, especially in the western and southern parts, its climate was unwholesome, and in summer even pestilential. The valleys and plains in later times produced great quantities of corn, which was exported to Rome and other parts of Italy. The ancients also inform us that there grew a poisonous plant (*Sardoa herba*), which caused those who tasted it to laugh, whence they explained the expression "Sardonic smile" (σαρδάνιος or σαρδόνιος γέλως); but no such plant is now known to exist, and the Sardonic smile is probably derived from *σαίρω*, I grin or sneer. Sardinia also produced wool and skins of a species of animals called *musmones*, whose skins were used by the inhabitants as clothes. We are further

informed that the island possessed mines of precious metals, especially silver, and numerous mineral springs.

The original inhabitants of Sardinia, who never reached any high degree of civilisation, were in all probability Iberians in the south, and Ligurians in the north, but settlements on the coast were formed at an early period by the Phoenicians, Carthaginians, and Pelasgians. Greeks also are said to have established themselves in the island under Iolaus, a son of Heracles, from whom the tribe of the Iolai or Ilienses derived their name. But they were probably a Pelasgian tribe, and its name is still preserved in that of the town of *Iliola* on the west coast. In the historical period, all the inhabitants of the island were comprised under the general name of *Sardi*, and are described as a half savage people, given to plunder, rapine, and falsehood. The Greeks were acquainted with the island as early as the year B. C. 500, when Histiaeus of Miletus promised to subdue Sardinia for king Darius. The Carthaginians, who had established themselves on the coast, though they were unable to subdue the natives in the interior, remained in possession of it till shortly after the close of the first Punic war, when the Romans found a pretext for driving the Carthaginians from the island, and made themselves masters of it. The natives of the interior, however, resisted their new rulers, who had to contend against several insurrections, even as late as the time of the emperor Tiberius. The numerous and worthless slaves brought from Sardinia to Rome, after one of these insurrections, are said to have given rise to the proverbial expression "*Sardi venales*." In the 5th century of our era, Sardinia fell into the hands of the Vandals.

4. The principal towns of Sardinia were: *Caralis* or *Carales* (*Cagliari*), near the head of a fine bay on the south coast, on a cape of the same name, was a Carthaginian colony, and under the dominion of the Romans, the capital of the island, being the usual residence of the Roman governor or praetor. *Sulci* (*Sulci*), on the south-western part of the coast, was likewise founded by Carthaginians, and was a place of considerable commercial importance. *Olbia*, in the north of the eastern coast, contained the only good harbour on that side of the island, whence it was the usual landing place for persons coming from Italy. It was said to be a Greek settlement, and traced its origin to the Thespiadae,

in the mythical period of Greek history. Its site is probably that of the modern *Terra Nova*. The north coast of the island contained the towns of Tibula (*Porte Pollo*), and Turris Libyssonis; and in the interior we have mention of the towns of Cornus (*Corneto*), and Nora (*Nurri*), an ancient Iberian place.

5. **Corsica** (Κέρκος; *Corsica*), on the north of Sardinia, is about 150 miles in its greatest length, from north to south, and about 51 at its greatest breadth. It is a very mountainous island, mountains traversing it from north to south, and sending forth their ramifications to the west and east. The western half of the island was in ancient times almost entirely covered with forests, but the side facing Italy was more cultivated. The central mountain was called Mons Aureus (*Monte d'oro*), and terminated in the south in the Promontorium Marinum (*Capo di casa barbarica*), and in the north in the Promontorium Sacrum (*Capo Corso*). The chief productions of this island were wax and honey, but the latter had, like the honey of Sardinia, a bitter taste, which arose from the character of the plants from which it was gathered.

The earliest inhabitants of Corsica were in all probability Iberians; but Ligurians, Tyrrhenian, Pelasgians, Carthaginians, and even Greeks, also settled in the island at an early period. The natives were a rude mountain race, living chiefly by the chase and plunder, and paying little attention to agriculture. The philosopher, Seneca, who, for a time, was banished to this island, furnishes us a description of its inhabitants, from which it appears that even in his time they had not made much progress in civilisation. The Carthaginians appear to have been masters of the greater part of Corsica, until it was taken possession of by the Romans in B. C. 238, the same year in which they seized Sardinia. In the time of Marius and Sulla the Romans established several colonies in Corsica.

6. The chief towns of Corsica were: *Aleria* (Ἀλερία or Ἀλαλία), the capital, about the middle of the eastern coast, on the southern bank of the river Rhotanus (*Tarignano*), near its mouth. It was a colony founded by the Phocaeans in Asia Minor in B. C. 564; in the first Punic war it was plundered by the Romans, but Sulla made it a Roman colony. Its ruins are still seen at some distance from the sea, though in ancient times it was a sea-port. *Mariana*, likewise on

the eastern coast, was founded by C. Marius, from whom it derived its name, probably on the site of the ancient Greek town of Nicaea. Ruins of Mariana still exist under their ancient name at the mouth of the *Golo*, about 30 miles north of those of Aleria, and 15 miles south of the modern town of *Bastia*.

7. Among the smaller islands about Italy, we shall first notice those in the Adriatic, where we meet in the north with the *Electrides insulae* or Amber islands, at the mouth of the Po (or Eridanus), where Phaethon, according to some legends, had fallen down; for poets often apply the name of Eridanus to the Po. The *Insulae Diomedeeae*, a group of small islands off the north coast of Apulia, consisting according to some of five, and according to others of only two islands. They derived their name from the legend that Diomedes had spent the last years of his life in the one of them called Trimetus (*Tremiti*), which seems to have also borne the name of Diomedea. This island, which appears to have been inhabited, is known in history as the place in which Julia, the grand-daughter of Augustus, died in exile. Another island of this group bore the name of Teutria. *Pharos* (*Liesina*), a small island at the entrance of the port of Brundisium. The *Choerades*, a group of small islands, not far from the entrance to the port of Tarentum. The Homeric island of *Ogygia*, the seat of Calypso, was identified by some of the ancients, with a small island close to the Lacinian promontory in Bruttium.

Along the western coast of Italy, the islands are more numerous and more important. The most northern is *Capraria* or *Caprasia* (*Capraja*), between the northern extremity of Corsica and the coast of Etruria; it was inhabited only by goats, whence its name. *Ilva*, called by the Greeks *Aethalia* (*Αἰθάλια*), and now *Elba*, is situated opposite to Populonia, off the coast of Etruria, and was celebrated in antiquity for its iron mines. It had two good ports, the Argous Portus on the north, and the Portus Longus on the south coast. A little to the south-west of it was the small island of *Planasia* (*Pianosa*), said to have abounded in peacocks, to which Agrippa Postumus, the grandson of Augustus, was banished. *Oglasa* (*Monte Christo*), south-east of Planasia; between these two islands there was a very small one called Formica. *Igilium*, off the promontory

of Cosa, on the coast of Etruria, is now called *Giglio*. To the south-west of this island we have *Dianium*, called by the Greeks *Artemisia*, and at present *Gianuto*. The *Pontiae Insulae*, a group of islands off the southern coast of Latium, which derived their name from *Pontia* (*Ponza*), the central one of them; this latter was taken from the Volscians, in B. C. 323, by the Romans, and colonised by them. It was used by the Romans, like some others of the same group, as a place of banishment for state criminals. The other islands of this group were: *Pandataria* (*Ventotiene*), on the south-east of Pontia, is celebrated as the place of banishment of Julia, the dissolute daughter of Augustus, of her daughter Agrippina, the wife of Germanicus, and of Octavia, the daughter of the emperor Claudius. The principal other islands of this group are: *Palmaria* (*Palmaruola*), and *Sinonia*. *Pithecura*, also called *Aenaria* or *Inarime* (*Ischia*), at the northern extremity of the bay of Cumae, is a volcanic island, under which the poets fabled Typhoeus to be buried. Between Pithecura and the main-land was a somewhat smaller island, called *Prochyta* (*Procida*), which was believed to have at one time been connected with the main-land or with Pithecura. *Capreae* (*Capri*), at the southern entrance of the bay of Cumae, off cape Minerva, is a rocky island about 9 miles in circumference; two of its peaks rise between 1600 and 1700 feet above the sea. According to tradition, it was at first inhabited by Teleboae, but afterwards belonged to the inhabitants of Neapolis, from whom it was obtained by Augustus. Here Tiberius spent the last years of his life in loathsome debauchery and cruelty, being accessible to none except the ministers of his lust. Ruins of some of the buildings, which he erected in the island, are still visible. The *Sirenusae*, a little to the east of Capreae, are three barren rocks which the Sirens were believed to have inhabited, and which are now called *Licosa*, *S. Pietro*, and *Galetta*. *Leucosia* (*Piana*), at the southern extremity of the bay of Paestum, is said to have derived its name from one of the Sirens.

8. In the sea around Sicily, we have to notice in the north the group of seven islands, called *Insulae Aeoliae*, *Vulcaniae*, or *Lipareae* (*Lipari islands*), which owed their name to the belief that Aeolus, the god of the winds, resided in one of them, probably Strongyle or Lipara, the largest

among them. The name *Vulcaniae* (*Ἡφαιστιάδες*) they received from their volcanic nature. The most important among them was *Lipara* (*Lipari*), which contained a town of the same name, a colony of *Cnidos* in *Ca...*. *Hiera* (*Volcano*); *Strongyle* (*Stromboli*), in both of which burning volcanoes are said to have existed in the time of P. Mela; *Phoenicusa* (*Felicudi*), *Ericusa* (*Alicudi*), *Euonymus* (*Panaria*), *Didyme* (*Salina*), *Hicesia* (*Lisca Bianca*), *Basilidia* (*Basilizzo*), and *Osteodes* or *Ustica* (*Ustica*).

Off the west coast of Sicily, we have the group called the *Aegates Insulae* or goat islands. They were three in number: *Aegusa* or *Capraria* (*Favignana*), *Phorbantia* (*Levanzo*), and *Hiera* or *Maritima* (*Maretimo*). In the year B. C. 241, the Romans gained a decisive victory over the Carthaginians, near these islands, and thereby brought the first Punic-war to a close.

About 60 miles south of Sicily, we have the island of *Melita* or *Melite* (*Μελίτη*; *Malta*), whose greatest length is a little more than 17 miles, and the greatest breadth a little more than 9. It was a very fertile and wealthy island, and was first colonised by Phoenicians, who used its excellent harbours as places of refuge on their distant voyages. Afterwards it passed into the hands of the Carthaginians, who retained possession of it until the time of the second Punic war, when it was taken by the Romans, and annexed to the province of Sicily. But owing to its distance from the latter island, it was neglected, and appears to have become one of the haunts of the pirates. *Melita* contained a town of the same name, which had been founded by the Carthaginians, and two celebrated temples, one of *Juno*, near the town of *Melita*, and the other of *Hercules*, on the south-east coast. This island is celebrated in sacred history from the shipwreck of *St. Paul*. The inhabitants manufactured fine cloth, which, like their honey, was much valued at Rome. The other islands of the same sea, such as *Gaulos* (*Gozzo*), on the north-west of *Melita*, *Cosyra* (*Pantalarea*), and a few others, were small, barren, and uninhabited.

CHAPTER IX.

GALLIA TRANSALPINA.

1. **Gallia** (Γαλατία or Κελτική) or Gaul was bounded in the time of Augustus, on the east by the small river Varus (*Var*), the Alps, as far as Mons Adula (*St. Gothard*), and the river Rhenus (*Rhine*), which has its sources on mount Adula, from its origin to its mouth; on the south by the Mediterranean and the Pyrenees (*Pyrenæi montes*, and in Greek Πυρηνή), and on the west and north-west by the Atlantic ocean. Ancient Gaul, therefore, included not only the modern France and Belgium, but also a part of Holland, Germany on the west of the Rhine, a great portion of Switzerland, and of the kingdom of Sardinia. The greater part of Gaul consists of well-watered and fertile plains, and it is only in the south and east that it has any mountains. In the south-east, we have first the Alps with their ramifications; next the *Jura* (*Jura*), a chain beginning on the north-east of the Rhone, and running in a north-eastern direction between the country of the Sequani and Helvetii, divides itself into two branches, the western one of which is connected with the range of *Mons Vosegus* or *Vogesus* (*Vosges*), and still further north with the *Mons* or *Silva Arduenna*, which extends from the Rhine as far as the Scheld. The eastern branch of mount Jura turns towards the Rhenus and terminates in mount *Vocetius*, between the Arula and the Rhenus. On the west of the Rhone, the *Mons Cebenna* or *Gebenna* (*Cevennes*) runs almost parallel to the river, and where it approaches it nearest, it loses this general name and runs northwards under several special designations, being divided into three main branches.

The only great river of Gaul that falls into the Mediterranean is the *Rhodanus* (*Rhone*), the basin of which forms the south-east of Gaul between the Alps and the Cevennes, the watershed between the streams flowing into the Mediterranean and the Rhodanus and its tributaries. The sources of this river are not far from those of the Rhine on mount Adula, and after passing through the Lacus Lemannus (*lake of Geneva*), and receiving the gently flowing Arar (*Saone*), the rapid Isara (*Isere*), and the Druentia (*Durance*), it

empties itself into the Meditterrean in two branches, into which it divides itself at no great distance from the sea, so as to form a Delta. In the south-west we have first the river *Aturis* or *Aturus* (*Adour*), which has its sources in the Pyrenees, and empties itself into the bay of Biscay, near the western extremity of the Pyrenees. The *Garumna* (*Garonne*) also has its sources in the Pyrenees, and after receiving a large number of tributaries from the same mountains, as well as from the east, such as the *Duranus* (*Dordogne*) and *Tarnis* (*Taru*), empties itself into the bay of Biscay. The *Liger* or *Ligeris* (*Loire*), the largest river of Gaul, has its origin in the northern extremity of Mons Cebenna, and flowing first in a northern and afterwards in a western direction, discharges itself into the Atlantic; its chief tributaries are the *Eläver* (*Allier*) and *Meduana* (*Mayenne*). The *Sequāna* (*Seine*) has its sources in the country of the Mandubii, that is, in mount *Côte d'Or*, and after receiving the waters of the *Matrōna* (*Marne*), *Isara* (*Oise*, in the middle ages its name was *Oesia*), and *Axona* (*Aisne*), flows into the sea between Britain and Gaul. The *Scaldis* (*Scheld*) has its sources in the country of the Veromandui, and discharges itself into the Fretum Gallicum or the British Channel. The *Mosa* (*Maas* or *Meuse*) has its sources in mount Vogesus, and falls into the *Vahalis* (*Waal*), or left arm of the *Rhenus*, with which it flows into the German ocean. Its chief tributary is the *Sabis* (*Sambre*). The *Rhenus* (*Rhine*) has its sources on mount Adula, and in its whole course down to its outlet into the German ocean, formed the eastern boundary of Gaul. At a point above its juncture with the *Mosa*, it divides itself into two main branches, the left one bearing the name of *Vahalis*, and the right one retaining that of *Rhenus*. The island which is thus formed and is again intersected by new branches of the same river, was called the *Insula Batavorum*, from its inhabitants, the *Batavi*. The chief tributary of the *Rhine* in Gaul, besides the *Mosa*, is the *Mosella* (*Moselle*), which itself is fed by the *Saragus* (*Saar*).

Gaul was, on the whole, an extremely fertile country, especially the part bordering upon the Mediterranean, the climate of which is almost as fine as that of Italy, and where Greek and Roman civilisation was introduced at a very early period; for *Massilia*, a colony of *Phocaeans*, had been a

flourishing commercial city long before any part of Gaul was conquered by the Romans. The northern portions of Gaul, which were not drawn into the current of southern civilisation, until they were conquered by Julius Cæsar, abounded in corn, cattle, sheep, horses, and pigs. Wine was not grown at that time in Gaul, but an intoxicating drink, prepared from barley or wheat, called *zythum*, was extensively used.

2. Previous to its conquest by the Romans, Gaul was divided among a great number of independent tribes, which, though differing in language, manners, and institutions, may yet be traced to two or three great races. All the tribes between the Pyrenees and the river Garumna are called by the Romans Aquitani, and differed in language and appearance from the inhabitants of the other parts. They were in all probability Iberians, that is, of the same stock as the original inhabitants of Spain, of whom the Basque population on the French side of the Pyrenees are the modern representatives. But the Iberians did not occupy the whole of this territory, for the Bituriges and Vivisci, near the mouth of the Garumna, were of Gallic or Celtic origin. The country between the Garumna and the Sequana was inhabited by Celts, or as the Romans called them, Gauls; that is, a branch of the same stock as the Gauls in the north of Italy. The district of Gaul inhabited by these Celts extended eastward as far as the river Rhine, and included the Sequani and Helvetii. All the tribes between the Sequana and Matrona in the south, and the Rhine in the north, bore the common appellation of Belgæ, and Cæsar was told, that most of them were of German origin, German tribes having come across the Rhine and expelled the Celtic population. But the Belgæ proper, if we separate the German intruders, were no doubt Kymri, that is, Celts of the same branch as the Belgæ in Britain, whose modern representatives are the Welsh. Hence, with the exception of Aquitania and a few districts on the left bank of the Rhine, which were occupied by German tribes, the whole of Gaul was inhabited by people of the Celtic stock. To these nations must be added the Greeks, who established themselves about B. C. 600 at Massilia (*Marseilles*), in the country of the Segobrigæ; Massilia itself founded several colonies along the coasts of Liguria, Gaul, and Spain, and by its commerce with the interior of Gaul made its inhabitants acquainted with Greek civilisation,

so that in Cæsar's time the Greek alphabet seems to have been known in most parts of Gaul. Between Massilia and Rome there existed a close friendship and alliance from early times, and the former had often occasion to avail herself of the aid of Rome against the neighbouring barbarians. It was in consequence of one of these expeditions to protect Massilia, that C. Sextius Calvinus, in B. C. 122, converted his camp, a few miles north of Massilia, into a town, which was called *Aquæ Sextiæ*, from its hot springs, and that the Romans first gained a permanent footing in Gaul.

From this time forward the Romans extended their conquests: in the year B. C. 121, the Allobroges, between the Rhodanus, the Isara, and the Alps, were defeated by Domitius Ahenobarbus, and in the same year, another Roman general gained a great victory over the united forces of the Allobroges and the Arverni, who dwelt about the western ramifications of mount Cevenna. The south of Gaul was then made a Roman province, and in B. C. 118 *Narbo Martius* (*Narbonne*) was founded, and became the chief city of the province, which word still survives in the name *Provence*. The rest of Gaul was afterwards conquered by Julius Cæsar during his proconsulship, from B. C. 58 to 50.

Augustus divided Gaul into four provinces; 1. *Gallia Narbonensis*, formerly called simply *Provincia Romana*; 2. *Aquitania* or *Gallia Aquitanica*; 3. *Gallia Lugdunensis*; 4. *Gallia Belgica*. Some time afterwards, however, the western border of the Rhine, so far as it had been occupied by German tribes, received the name of *Germania*, and was divided into *Germania Prima* and *Secunda*, or *Germania Superior* and *Inferior*. At a still later period the divisions of Gaul were so much increased, that at length their number amounted to 17. In the reign of the emperor Claudius, a formidable insurrection broke out in Gaul, but after this was suppressed, the language and manners of the Romans became so firmly established, and so deeply rooted in Gaul, as to justify the assertion, that, of all the Roman provinces, Gaul was the most thoroughly Romanised. Several of its cities became famous seats of learning, and the Latin poets and rhetoricians who were natives of Gaul, occupy a prominent position in Roman literature, during the later period of the empire. In the course of the last century of the Roman empire, the Visigoths established themselves in the south-west of Gaul,

and the northern parts became subject to the Frankish king, Clovis, in A. D. 496.

We shall, in our description of Gaul, adopt the divisions made by Augustus, though we must premise that they were made without any regard to the ethnographical division adopted by Julius Cæsar.

3. **Gallia Narbonensis** derived its name from its capital, Narbo Martius, and comprised the country which had previously constituted the Roman province of Gaul; it extended from the river Varus (*Var*) in the east to Portus Veneris at the eastern extremity of the Pyrenees; in the east it was bounded by the Alps and Italy, in the north by the Rhodanus, so long as its course is westward, and in the west by Aquitania, from which it was separated by Mons Cevenna. In the south it is washed by the Mediterranean. The chief tribe in this part of Gaul were the *Volcae*, extending from the Rhodanus almost to the Pyrenees, but they were divided into two branches, the Tectosages and the Arecomici. Their country contained the following important towns: *Nemausus* (*Nîmes*), on the road from Italy to Spain, was originally a Celtic or Gallic town, but was colonised by the Romans, under whom it became one of the most important cities of the province. The family of the Antonines came from Nemausus. The town is not often mentioned by ancient authors, but its importance and splendour are attested by the beautiful and numerous remains of antiquity, some of which are more perfect than any others north of the Alps. Among them we may notice the amphitheatre, a temple in the Corinthian style, now called the *maison carrée*, and a splendid aqueduct consisting of three rows of arches, one above the other, so as to reach the height of 180 feet. This aqueduct is now called the *Pont du gard*. *Agatha* (*Agde*), on the coast, at the mouth of the Arauris (*Erault*). *Narbo* (*Narbonne*), near the mouth of the river Atax (*Aude*), was connected with the sea by a canal of 12 miles in length. It was an ancient Gallic place, until in B. C. 118 it was made a Roman colony by the consul C. Martius. Julius Cæsar afterwards established there one of his veteran legions. The town was handsome and large, and of great commercial importance; the Roman governors of the province generally resided there. Vestiges of the ancient canal still exist, but Narbonne itself has scarcely any remains of antiquity.

Baeterrae (*Beziers*), on the Obris, a little to the north-east of Narbo. *Carcāso* (*Carcassonne*), on the Atax. *Tolosa* (*Toulouse*), a celebrated commercial town on the eastern bank of the Garumna, was the capital of the Tectosages. It was made a Roman colony under the name of Palladia. The town contained a celebrated temple, in which part of the spoil taken by Brennus at Delphi was said to be preserved. In B. C. 106, both the town and the temple were destroyed by Servilius Caepio; and the misfortunes which afterwards befell him, being regarded as a punishment from heaven, gave rise to the proverb *aurum Tolosanum habet*. The modern Toulouse contains the remains of a small amphitheatre, and a few other ancient buildings.

Another tribe in Gallia Narbonensis were the *Salluvii*, *Salyes* or *Salyi*, who occupied the coast country from the Rhodanus to the Varus, and were subdivided into several smaller tribes. The principal towns in their territory were *Arelāte*, *Arelātum*, or *Arēlas* (*Arles*), at the head of the Delta of the Rhodanus, on its left bank. It was a Roman colony founded by soldiers, and is first mentioned by Cæsar, but under the empire it became a most flourishing city. Constantine the Great built a suburb on the opposite side of the river, and connected it with the city by a bridge. Arles still possesses many remains of antiquity, such as an obelisk of granite, ruins of an amphitheatre, a theatre, an aqueduct, a palace of Constantine, and an extensive Roman burying ground. *Aquae Sextiae* (*Aix*), the first Roman colony in Gaul, was founded in B. C. 122 by C. Sextius Calvinus, the spot having been chosen on account of its hot mineral springs, for which the place was long celebrated, but which, in the time of Augustus, lost much of their efficacy. Near *Aquae Sextiae*, the Teutones were defeated by C. Marius in B. C. 102. *Massilia* (*Massalia*; *Marseilles*), a colony of the Greeks of Phocæa in Asia Minor, founded about B. C. 600; it was situated on a promontory, which was connected with the main-land by a narrow isthmus. It had an excellent harbour, called Lacydon, with a very narrow entrance; before this entrance was a small island with good anchorage. The town, possessing a large territory, extended its dominion among the neighbouring tribes, and was afterwards enabled to plant several colonies on the coasts of Gaul and Spain, such as *Nicaea* (*Nizza*), *Antipolis* (*Antibes*), *Olbia* (*Eaube*),

Agatha (*Agde*), Emporiae (*Ampurias*), Rhoda (*Rosas*), Dianium (*Denia*), Cabellio (*Cavaillon*), and others. The wealth and power of the Massilians soon excited the envy of the Carthaginians, who, however, were unsuccessful in their attempts to crush the Greeks. Massilia was connected with Rome from early times by friendship and alliance, which were always faithfully adhered to, so that when the south of Gaul became a Roman province, Massilia remained an independent state. The government was aristocratic, and in the hands of a senate of 600, three of whom were intrusted with the executive. For a long time Massilia was one of the most important commercial cities in the ancient world, and its influence upon the civilisation of Gaul was very great. During the civil war between Cæsar and Pompey, it sided with the latter, but after a long siege it was obliged to surrender to Cæsar. On that occasion Massilia lost its fleet, which was a severe blow to its power. Under the empire it was one of the great seats of learning, and many young Romans went thither for the purpose of completing their studies. Marseilles, though occupying the site of the ancient city, contains scarcely any remains of antiquity. *Telo Martius* (*Toulon*), east of Massilia, on the coast, did not become a place of importance until the downfall of the western empire. *Forum Julii* (*Frejus*), likewise on the coast, to the north-east of Telo Martius, was a Roman colony founded in B. C. 44, by Julius Cæsar, on the river Argenteus. The town had a good harbour, and was the station of a part of the imperial fleet. There are still many remains of antiquity at Frejus, which was the birth-place of Agricola, the father-in-law of Tacitus, the historian. *Antipolis* (*Antibes*), east of Forum Julii, was a colony of Massilia; the *muria*, or salt pickle made of fish, by the people of Antipolis, was very celebrated. *Nicaea* (*Nizza*, *Nice*), a little to the east of the river Varus, was likewise a colony of Massilia, to which it belonged, though it was properly beyond the boundaries of the province of Gaul. The Christian religion gained a firm footing in this place at an early period.

A third tribe in this part of Gaul were the *Vocontii*; they occupied the country to the north of the Salluvii, from whom they were separated by the river Druentia (*Durance*), and extended northward as far as the Isara, or the country of the Allobroges. They were allied with Rome, and not

subject to the Roman governors of the province. The Vocontii, however, were not the only tribe inhabiting that country, but along with them some other minor tribes also are mentioned. The chief towns of the Vocontii were: *Avenio* (*Avignon*), on the left bank of the Rhodanus, at the point where the Druentia empties itself into it, was not a place of much note in antiquity. *Arausio* (*Orange*), north of the former, likewise on the banks of the Rhodanus, on the road from Arelate to Vienna; the modern town still contains remains of a Roman amphitheatre, aqueduct, circus, triumphal arch, &c. *Valentia* (*Valence*), near the confluence of the Isara and the Rhodanus, was a Roman colony. *Cularo*, afterwards *Gratianopolis* (*Grenoble*), on the Isara, received its later name from the emperor Gratian. *Ebrodunum* (*Embrun*), on the Druentia, in the Cottian Alps. *Vasio* (*Vaison*), between the Rhodanus and Druentia, was a place of considerable importance.

The fourth and last great tribe of Gallia Narbonensis, were the *Allobroges*, a powerful Gallic people, who carried on war with the Romans, before they finally submitted. Their country was surrounded in the north and west by the Rhodanus, and in the south by the Isara. In the north-east they extended as far as lake Lemannus, and in the west they seem to have occupied even a portion of the right bank of the Rhodanus. Their capital was *Vienna* (*Vienne*), on the left bank of the Rhodanus, which subsequently became a Roman colony, and a wealthy and prosperous town, where literature and art were much cultivated. During the imperial period, it became the capital of a distinct province called *Viennensis*. The modern town of Vienne still contains many remains of antiquity, especially a temple commonly called the temple of Augustus. *Genēva* or *Genava* (*Geneva*), at the point where the Rhodanus issues from lake Lemannus (*lake of Geneva*). The two banks of the river were connected by means of a bridge. Near this town Caesar constructed a wall extending from the lake to mount Jura, to prevent the Helvetii making inroads into western Gaul.

4. **Gallia Aquitanica**, before the time of Augustus, extended from the Pyrenees as far as the Garumna, but Augustus made the Liger the frontier in the north, so that it was now bounded in the south by the Pyrenees, in the east

by Gallia Narbonensis and Lugdunensis, and in the west by the Atlantic. The original Aquitanians between the Pyrenees and the Garumna differed from the Celts in language, customs, and personal appearance, and were, as has been already observed, Iberians; but the inhabitants of the country between the Garumna and the Liger (they are said to have consisted of 14 tribes) were genuine Gauls or Celts. The country, with the exception of the south and south-east, was level, but was, nevertheless, not very fertile; it abounded, however, in mineral springs, and produced some gold, iron, and other metals. The tribes inhabiting Aquitania were numerous, but many of them were small and insignificant. The following are the more important among them. 1. The *Tarbelli*, in the south-west, about the river Aturis, with the town of *Aquae Tarbellicae* (*d' Aqs* or *Dax*) on the Aturis, which was celebrated for its mineral springs. *Lugdunum*, surnamed *Convenarum* (*St. Bertrand*), was a town in the territory of the Convenae, near the sources of the Garumna, at the foot of the Pyrenees. 2. The *Bituriges*, about the mouth of the Garumna, were divided into the *Vibisci* and *Cubi*, and were in all probability a Celtic tribe. The chief towns of the *Bituriges Vivisci* were: *Noviomagus* (*Castelnau de Médoc*), not far from the left bank of the Garumna, a little below the point where it is joined by the Duronius; *Burdigala* (*Bordeaux*), on the left bank of the Garumna, a little to the south-east of *Noviomagus*, was the capital of the *Bituriges Vivisci*, and a place of great commercial importance. At a later period, it was one of the chief seats of learning in Gaul, and the poet Ausonius was a native of *Burdigala*. The *Bituriges Cubi* occupied an extensive territory, more towards the centre of Gaul. Their capital was *Avaricum* (*Bourges*) on the Avera (*Evre*), a tributary of the Liger; it was a strong and well fortified town, in a most fertile district. It was beautifully situated, and had about 40,000 inhabitants, all of whom, with the exception of 800, were put to the sword, when Cæsar, after a severe siege, took the town. Other towns were *Noviodunum* (*Nouan*), on the Liger, a little to the south-east of *Avaricum*; and *Argentomagus* (*Argenton*), on the south-west of *Avaricum*. 3. The *Arverni*, on the north-east of mount Cevenna, in the modern province of *Auvergne*, were in the earliest times one of the most powerful people in the south of Gaul. They

were defeated by the Romans in B. C. 121, but were still a powerful tribe at the time when Cæsar was in Gaul. Their capital was *Nemossus*, also called *Augustonemetum*, on the river Elaver (*Allier*); its citadel was called in the middle ages *Clarus Mons*, whence *Clermont*, the modern name of the town. Another important town was *Gergovia*, of uncertain site on a lofty hill not far from the river Elaver, and probably in the neighbourhood of *Nemossus*. It was the birth-place of the noble Gallic chief *Vercingetorix*, and was vigorously besieged by Cæsar, who, however, was unable to take it. 4. The *Santōnes*, on the coast, north of the *Garumna*, remained a free people even under the Romans. Their chief town was *Mediolanum* (*Saintes*), on the river *Carantanus* (*Charante*), where splendid remains of a Roman aqueduct are still seen. Other towns were *Blavia* or *Blavium* (*Blaye*), on the *Garumna*, and *Iculisma* (*Angoulême*), on the *Carantanus*. 4. The *Pictōnes*, on the coast, to the north of the *Santones*, between the *Liger* and the *Carantanus*, were a very powerful people; their principal towns were *Corbilo*, near the mouth of the *Liger*, which is generally identified with the modern *Coëron*; and *Limonum*, also called *Petavium* (*Poitiers*), in the eastern part of the territory of the *Pictōnes*, which was chosen by the emperor *Gratian* as his residence. Other less important tribes in *Aquitania* were: 6. the *Lemovices*, between the *Pictōnes* and the *Bituriges Cubi*; 7. the *Ruteni*; and 8, the *Cadurci*, in the south of the *Arverni*.

5. **Gallia Lugdunensis** derived its name from *Lugdunum*, a Roman colony, which was founded at the confluence of the *Arar* (*Saone*) and the *Rhodanus*, after the death of *Julius Cæsar*, and was, of course, a much less extensive country than the *Gallia Celtica* of Cæsar. Its boundaries, as fixed by *Augustus*, were in the west the *Atlantic*, in the north the *Sequana* (*Seine*) and *Matrona* (*Marne*), in the east the *Arar*, and in the south the *Liger*, and a portion of the *Rhodanus*. The most important tribes in this part of Gaul which were all purely Celtic, are: 1. The *Nannetes* on the west coast, on the north of the *Liger*. Their chief towns were *Portunametum*, also called *Civitas Nannetica* (*Nantes*), at the mouth of the *Liger*; and *Brivates* (*Brivain*), a port town, a little to the north of the preceding place. 2. The *Veneti* likewise occupied a coast district in the north-west of the

Nannetes; they were a brave and most enterprising people, and used to sail to Britain, being the most skilful sailors in all Gaul. Their towns belonged to those called by Cæsar "civitates Armoricae," that is, maritime cities. The principal one among these towns was Dariorigon or Civitas Venetorum (*Vannes*), with the port Vindana (*l'Orient*). 3. The *Osismii*, north-west of the Veneti, with their towns of Gesocivate or Gesobrivata (*Brest*), on the coast, and Vorganium (*Carhaix*), south of the former. 4. The *Unelli*, on the coast, opposite the Channel Islands, with their town of Crociatonum (*Carentan*). 5. The *Lexovii*, to the west of the mouth of the Sequana, with their capital of Noviomagus (*Lisieux*). 6. The *Caletes* or *Caleti*, on the coast, north of the Sequana, with their capital of Juliobona (*Lilebon*), near the mouth of the Sequana. In the interior of the country we have: 7. The *Andecavi*, north of the Liger and east of the Nannetes, with their capital of Juliomagus (*Angers*). 8. The *Turones*, east of the former, on both sides of the Liger, with their capital of Caesarodunum (*Tours*), on the southern bank of the Liger. 9. The *Aulerci*, north of the two preceding tribes, were divided into several smaller ones, of which the Ebuovices were the most distinguished. These latter appear to have been a branch of the Cenomani, who established themselves in Italy. The chief towns of the Aulerci were Noviodunum (*Jubleins*), the capital of the Diablintes; Vindinum (*le Mans*); Mediolanum (*Evreux*), and Durocassium (*Dreux*). 10. The *Velocasses*, near the mouth of the Sequana, and south of the Caletes, with their chief town of Ratomagus (*Rouen*) on the Sequana. 11. The *Parisii*, about the Sequana; their chief place was Lutetia or Lutetia Parisiorum (*Paris*), a small town on an island in the Sequana, which was connected with the banks by means of two wooden bridges. During the Roman period, it does not appear ever to have been a place of any consequence, although, in A. D. 360, Julian was proclaimed emperor there. 12. The *Carnutes*, a powerful tribe between the Liger and Sequana, extending even south of the Liger as far as the territory of the Bituriges Cubi. Their chief towns were Genabum, afterwards called Civitas Aurelianorum, whence its modern name *Orleans*. It was situated on the northern bank of the Liger, and was plundered and burnt by Julius Cæsar. Autricum (*Chartres*), north of Genabum, on the

river *Eure*. 13. The *Senones*, east of the Carnutes, and likewise on both sides of the Sequana, were a powerful people. The Senones, who, about B. C. 400, crossed the Alps and settled in Italy, were no doubt a branch of this tribe. The principal towns were Agendicum or Senones (*Sens*), Melodunum (*Melun*) on the Sequana, Vellaunodunum, on the road from Agendicum to Genabum, near the modern *Montargis*; and Autesiodörum (*Auxerre*). 14. The *Tricasses*, on the east of the Senones, whose chief town Augustobona was afterwards called Tricassae, whence the modern name *Troyes*. 15. The *Mandubii*, in modern Burgundy, with their ancient town Alesia (*Auxois*), on a high hill, said to have been built by Hercules. It was surrounded by two small rivers, the Lutosa (*Oze*) and Osera (*Ozerain*); Cæsar besieged the place in B. C. 52, and took and destroyed it, but it was afterwards rebuilt. 16. The *Aedui*, one of the most powerful tribes in all Gaul, dwelt between the Liger and Arar, extending southward as far as Lugdunum. They were the first among the Gallic tribes to form an alliance with the Romans, who called them "brothers and relations." In B. C. 58, when Cæsar arrived in Gaul, they were subject to Ariovistus, a German chief, but Cæsar freed them from the foreign yoke. In B. C. 52, however, they joined the insurrection of Vercingetorix against the Romans. When the revolt was quelled, they were treated leniently by the Romans. Their chief towns were: Bibracte, afterwards called Augustodunum, whence its modern name *Autun*; in its neighbourhood Cæsar defeated the Helvetii, who, under Divico, invaded Gaul. Cabillonum (*Chalons*), on the Arar, was a place of some commercial importance in the time of Cæsar. Noviodunum (*Nevers*), on the Liger, at the point where it is joined by the Niveris, from which it was afterwards called Nevirnum, whence its modern name. 17. The *Boii*, on the west of the Liger, which separated them from the Aedui, were a widely scattered Celtic race, branches of which dwelt in the east of Germany (*Bohemia*), and in the north of Italy. Cæsar, after defeating the Helvetii, in B. C. 58, allowed the Boii to dwell among the Aedui. 18. The *Segusiani*, the most southern tribe in Gallia Lugdunensis; their territory was bounded in the east by the Rhodanus, in the north by the Aedui, in the west by the Arverni, and in the south by the Allobroges. In the time of Cæsar, the

Aedui exercised a kind of supremacy over the other tribes. Their chief town *Lugdunum* (*Lyon*), at the confluence of the Arar and the Rhodanus, was the capital of, and gave the name to, the whole province. It is said to have been founded by fugitives from Vienna, but in B. C. 43 it was made a Roman colony, and under Augustus became the residence of the Roman governor, and the capital of the province. Its favorable situation on two navigable rivers soon made it one of the most wealthy and populous towns in Gaul. In the reign of Nero, it was destroyed by fire, but was rebuilt and continued to be a place of great importance until A. D. 197, when it was destroyed by the soldiers of Septimius Severus. From this blow it did not recover, and was more and more eclipsed by the neighbouring city of Vienna. Remains of a vast aqueduct extending over many miles still exist. In the history of the Christian church, Lugdunum is remarkable as the seat of bishop Irenaeus, and on account of the persecutions of the Christians during the 2d and 3d centuries. Rhodumna (*Roane*) on the Liger; and Forum Segusianorum (*Feurs*), likewise on the Liger.

6. Gallia Belgica. This province, of which the country of the Belgae in Caesar was only a portion, was the largest of the four provinces into which Gaul was divided. According to the arrangement of Augustus, it comprised, besides the Belgae of Caesar, who were surrounded by the Rhine, the British Channel, the Sequana and Matrona, also the country south of the Matrona and mount Vogesus, viz., the territories of the Lingones, Sequani, and Helvetii. The vicinity of the Germans rendered the presence of Roman armies necessary in these parts, but some German tribes were removed by the Romans from their native country, and received settlements on the western bank of the Rhine. Hence it gradually became customary to apply the names Germania Superior and Inferior (or Prima and Secunda) to the districts on the left bank of the Rhine, though they were not constituted as a separate province. It has already been observed that the Belgae proper were in all probability Kymri, a branch of the great Celtic race, though Caesar considered them to be a mixture of Germans and natives of the country. The northern and western parts of the province of Belgica are flat and marshy, but the southern and eastern portions are mountainous and rich in forests.

The most important tribes of this province were : 1. The *Sequani*, a powerful Celtic nation, separated from the Helvetii by mount Jura, from the Aedui by the Arar, and from Gallia Narbonensis by the Rhodanus. Their name was derived from the river Sequana, whose sources were in their territory, though the country of the Sequani was mainly watered by the Arar and Dubis (*Doubs*). In a later division of Gaul, the country of the Sequani was made a separate province under the name of *Maxima Sequanorum*. Their chief town was Vesontio (*Besançon*), on the Dubis, which surrounded nearly the whole place. Under the Romans it was an important town, and still possesses very interesting remains of an aqueduct, a triumphal arch, and other buildings. 2. The *Helvetii*, likewise a Celtic people, occupying the country between mount Jura, the Lacus Lemannus (*lake of Geneva*), the Rhodanus, and the Rhenus (*Rhine*), as far as the Lacus Brigantinus (*lake of Constance*); their country forms the western part of what is now called Switzerland, and was divided into four pagi or cantons; but we know the names of only two, the Tigurinus and Urbigenus or Verbigenus. The Helvetii are first mentioned in the war with the Cimbri, when the Tigurini and other Helvetii joined the enemies of Rome; but they escaped in safety, and after the defeat of the Cimbri and Teutones, returned to their own country. At the time when Cæsar arrived in Gaul, they burnt down 12 towns and 400 villages in their own country, on the advice of Orgetorix, and emigrated to seek a new home for themselves in other parts of Gaul. But Cæsar defeated and compelled them to return to their own devastated country. After this time, the Romans built several new towns and fortresses in the country of the Helvetii, who, in the course of a short period, adopted the language and institutions of their conquerors. In the later division of Gaul, the country of the Helvetii formed part of the province *Maxima Sequanorum*. The chief towns of the Helvetii were: Noviodunum (*Nion*), on the north bank of the Lacus Lemannus, was made a Roman colony by Cæsar, in B. C. 45, under the name of Colonia Equestris; Lacus Lausonius (*Lausanne*), on the same bank of the lake; Urba (*Orbe*), Eburodunum (*Yverdun*); Viviscum (*Vevay*), on the Lacus Lemannus; Aventicum (*Avenches*), the principal town of the Helvetii, was afterwards made a Roman colony;

ancient remains may still be seen near *Avenges*; *Salodurum* (*Solothurn*), on the river *Arula* (*Aar*); *Vindonissa* (*Windish*), in the modern Canton of Berne; and *Forum Tiberii* near the *Lacus Brigantinus*. 3. The *Rauraci*, north of the *Helvetii*, on the left bank of the Rhine. In their emigration in B. C. 58, the *Helvetii* were joined by 23,000 *Rauraci*, from which it would appear that they were a populous tribe. Their chief towns were *Augusta Rauracorum* (*Augst* near *Bâle*), which was founded by Augustus, and *Basilia* (*Basel* or *Bâle*). 4. The *Lingones*, on the north-west of the *Sequani*, extending from mount *Vogesus* to the sources of the *Mosa* and *Matrona*, and to the territory of the *Treviri*. They received the Roman franchise in the reign of the emperor *Otho*; a branch of them had at an early time established itself in northern Italy. Their chief town was *Andematum*, also called *Civitas Lingonum* or *Lingones*, whence its modern name *Langres*. 5. The *Remi*, on both sides of the *Axona* (*Aisne*), between the *Mosa* and *Matrona*. When the *Belgae* made war upon *Cæsar*, the *Remi* entered into an alliance with him, in consequence of which they were afterwards much favoured by the Romans. Their principal towns were *Durocortorum*, afterwards called *Remi* (*Rheims*), which was the residence of the Roman governors of the province; and *Bibrax* (*Bièvre*), a small fortress on the north of the *Axona*. 6. The *Suessiōnes* or *Suessōnes*, on the west of the *Remi*, between the *Axona* and *Matrona*, one of the bravest tribes in Gaul; their king *Divitiacus* who was regarded as the most powerful chief, extended his authority even to Britain. The *Suessiones* possessed 12 towns, of which *Noviodunum*, afterwards *Augusta Suessorum* (*Soissons*), on the *Axona*, was the capital. 7. The *Veromandui*, in the country about the sources of the *Isara*, to the north-west of the *Remi*, with the towns of *Augusta Veromanduorum* (*St. Quentin*) and *Noviomagus* (*Noyon*). 8. The *Bellovacī*, between the *Sequana* and *Isara*, but occupying both banks of the latter river; they were the most powerful among the *Belgic* tribes, and could bring into the field an army of 100,000 men; but *Cæsar* subdued them with the other *Belgae*. Their chief towns were *Caesaro-magus* (*Beauvais*) and *Bratuspantium* (*Breteuil*). 9. The *Ambiani*, to the north of the *Bellovacī* and the river *Samara* (*Somme*), with the town of *Samarobriva* on the Sa-

maræ, afterwards called Ambiani, whence the modern name of *Amiens*. 10. The *Atrebātes*, in the district now called Artois, were a powerful tribe, maintaining in Cæsar's time an army of 15,000 men. A portion of them had crossed over into Britain, where they occupied the upper valley of the Thames. Their capital was Nemetocenna or Nemetacum (*Arras*). 11. The *Mōrīni*, in the extreme north-west, on the coast of the British Channel, which is, hence, sometimes called Fretum Morinorum or Morinum. Their country was covered with wood and marshes, and contained the port of Itius, from which Cæsar sailed across to Britain, and which is probably the modern *Wissant* or *Witsand*. The chief town of the Morini was Gesoriacum, which was afterwards called Bononia, whence the modern *Boulogne*, the usual port from which the Romans sailed to Britain. 12. The *Nervii*, south-east of the Menapii, about the Scaldis (*Scheld*); part of their country was covered by the Arduenna forest. They consisted of a number of smaller tribes, all of whom were conquered by Cæsar, who cut to pieces almost the entire nation of the Nervii. No towns are mentioned in their country until later times, when we hear of Bagacum (*Bavay*), Turnacum (*Tournay*), and Camaracum (*Cambray*). 13. The *Aduatici*, on the east of the Nervii, between the Scaldis and the Mosa, were believed to be a German tribe, and a remnant of the Cimbri and Teutones. They seem to be either the same as the later Tungri, or at least to have formed a part of them. Their chief town Aduatica or Aduaticum, was afterwards called Tungri, whence the modern *Tongern*. 14. The *Batavi*, seem to have been a German tribe, and Cæsar treats them as such; under Augustus they were obliged to ally themselves with the Romans, and under Vespasian they revolted and obtained peace on favorable terms. They dwelt in the large island formed by the Vahalīs, Mosa, Rhenus, and the Ocean, the Insula Batavorum. Their principal towns were Lugdunum Batavorum (*Leyden*), Trajectus ad Rhenum, afterwards Ultrajectum, whence its modern name *Utrecht*; and Batavodurum, afterwards Noviomagus, whence the modern *Nimwegen*. 15. The *Gugerni*, on the south-east of the Batavi, with the towns of Vetera Castra, near the modern *Xanten*; Asciburgium (*Asburg*), and Colonia Trajana or Castra Alpia (*Ketten*). 16. The *Ubi*, a German tribe which had originally dwelt on the east of the

Rhine, but was transplanted, in B. C. 37, by Agrippa to the western bank, where Colonia Agrippina (*Coeln* or *Cologne*) became their chief town, from which they are sometimes called Agrippenses. The town of Bonna (*Bonn*) likewise belonged to them. 17. The *Treviri*, a very powerful people, who were behind the rest of Gaul in civilisation, but had excellent cavalry. They dwelt between the upper part of the Mosa and the Mosella, and were always hostile to the Romans. Their chief town was Augusta Trevirorum (*Trier* or *Treves*), on the right bank of the Mosella; during the later period of the empire, it was one of the most flourishing cities in Gaul, for in the new division of the empire it was made the capital of Belgica Prima, and after the time of Diocletian, it was generally the residence of the Cæsar, who was intrusted with the government of Britain, Gaul and Spain. *Treves* still contains many interesting remains of antiquity, such as the Porta Nigra, remains of an amphitheatre, of a palace of Constantine, and other less important buildings. About 6 miles from Treves, in the village of Igel, there exists a beautiful Roman obelisk of about 70 feet in height, and with figures in relief of tolerable beauty. Confluentes (*Coblenz*), at the juncture of the Mosella with the Rhine, likewise belonged to the Treviri. 18. The *Mediomatrici*, south of the Treviri, about the Mosella and Saravus (*Saar*); they had originally extended eastward as far as the Rhine, but had been driven from the banks of the river by the Nemetes, Vangiones, and other German tribes. Their chief town Divodurum, afterwards Mediomatrici and Meltis, whence its modern name *Metz*, was situated on the Mosella. 19. The *Vangiones*, a German tribe on both sides of the upper Rhine, having displaced the Mediomatrici on the left bank. Their chief towns were Moguntiacum (*Mainz* or *Mayence*), originally a Celtic place, afterwards became the capital of Germania Superior and a flourishing city; in and about the modern city of Mainz, many interesting Roman antiquities are found. Borbetomagus, also called Augusta or Civitas Vangionum (*Worms*). 20. The *Nemetes*, south of the Vangiones, with their capital Noviomagus, afterwards Nemetæ (*Speier*). 21. The *Tribocci*, south of the Nemetes, with the towns of Argentoratum (*Strasbourg*), at a little distance from the Rhine, and Brocomagus (*Brumath*), on the north-west of the former.

6. Before quitting Gaul, we have to notice some islands off the coasts of the Mediterranean, and the Atlantic. The former are 1, the Stoechades (*Isles d'Hières*), off the modern city of Toulon; they formed a group of five small islands, and belonged to Massilia. 2. Lero (*S. Marguerite*), opposite to Antipolis; and 3, Planasia (*S. Honorat*), opposite the south-eastern frontier of Gaul. In the Atlantic we have the small island of Antros, opposite the mouth of the Garumna, which was believed to be a floating island, and to rise and sink in the water. A little further north was the island of Uliarus (*Oleron*), opposite to the coast of the Santones; the Insulae Veneticae, a group of islands to the north of the mouth of the Liger, the largest of which, anciently called Vindilis, now bears the name of *Belle-Ile*: and lastly the Channel islands, the largest among which were known to the ancients under the names of Caesarea, Sarnia, and Riduna.

CHAPTER X.

HISPANIA.

1. **Hispania**, also called **Iberia** (*Ἰβηρία*), the south-western peninsula of Europe, that is, modern Spain and Portugal, is connected with the continent on the north-east, where the Pyrenees form the boundary between Spain and Gaul; on all other sides it is surrounded by the sea: in the east and south by the Mediterranean, in the west by the Atlantic, and in the north by the Mare Cantabricum or the Bay of Biscay. In the extreme south, Spain is separated from Africa by the Fretum Gaditanum or Herculeum (the *Straits of Gibraltar*); the two promontories there facing each other were called the Pillars of Hercules, that on the European side bore the name Calpe, and that on the African side that of Abyla. The country is traversed by many mountain ranges. The most important are the Pyrenees (*Pyrenaeus Mons*, Πυρηνή or τὰ Πυρηναιᾶ ἔρη), which separate Spain from Gaul. In the interior of the country, on the west of the Iberus, a range running parallel to the Pyrenees, bore the name Idubeda (*Ἰδούβηδα*; *Sierra de Oca*); the Caunus Mons and Manlianus Saltus are only branches of this great range. Another range issuing from the central part of Idubeda, which was called Orospeđa or Ortospeda (*Ὀρίσπεδα* or

'*Orospe*da; *Sierra Molina*), runs in a southern and western direction, and in its latter part keeps near the coast and terminates at Calpe. The central part of the country is traversed by another range from east to west, which terminates in the extreme west in mount Tagrus and the Promontorium Magnum. The northern part of Spain is almost wholly mountainous, being traversed from east to west by mount Vindius. The chief promontories are: Trileucum (cape *Ortegal*) in the north-west; Nerium or Artabrum (cape *Finisterre*), in the extreme north-west; Barbarum (c. *Es-pichel*), south of the mouth of the Tagus; Sacrum (c. *S. Vincente*), in the south-west; Prom. Junonis (*Trafalgar*), west of the Fretum Gaditanum; Calpe (*Gebel al Tarik* or *Gibraltar*); Prom. Charidemi (c. *de Gata*); Prom. Saturni (c. *de Palos*), and Prom. Dianium (c. *S. Martin*), the last three being on the south-eastern coast of Spain. The rivers of Spain are very numerous, but the six most important are 1. the Iberus (*Ebro*), which has its sources in the north, in the mountains of the Cantabri, and flowing in a south-eastern direction, empties itself into the Mediterranean; 2. the Baetis (*Guadalquivir*) has its sources in mount Orospe-da, and flowing westward, discharges itself into the Atlantic a little to the north of Gades; 3. the Anas (*Guadiana*), likewise, takes its origin in mount Orospe-da, and flowing first in a western, and afterwards in a southern direction, empties itself into the Atlantic; 4. the Tagus (*Tajo*), north of the Anas, rises in mount Idubeda, and flows almost parallel to the Anas; 5. the Durus (*Douro*) has its sources in the northern part of mount Idubeda, and flows westward into the Atlantic; 6. the Minius or Bainis (*Minho*) has its sources in the north-west, not far from the town of Lucus Augusti, and, like most of the other Spanish rivers, flows into the Atlantic.

The ancients describe Spain, especially the southern and western parts, as a very fertile country, and as possessing a very delightful climate. The central and northern parts were especially celebrated for their numerous flocks of sheep, and their excellent wool, for their horses and mules, and for their abundance of corn, wine, oil, flax, figs, and other fruits. But the principal wealth of the country consisted in its mineral productions, in which the south-western part was particularly rich. Gold was found in many parts of the

country, and very productive silver mines existed in several districts.

2. The ancients were but imperfectly acquainted with Spain, until the time when it was invaded by the Romans, that is, until the period of the second Punic war. Parts of the eastern coast had been known to the Greeks as early as B. C. 500, and the Phoenicians had formed settlements on the western coast at a still earlier period; but the knowledge thus obtained was only fragmentary. The Greeks generally called the country Iberia, from its native population, the Iberi; the Roman name Hispania is generally derived from the Semitic or Phoenician "span" or "saphan," a rabbit, because the Carthaginians, at their first arrival in the country, found a vast number of these animals. The poets often call it Hesperia, or west country, and add the adjective "ultima" to distinguish it from Italy, to which the name Hesperia is likewise applied. The most ancient inhabitants of Spain were the Iberi, who gave the country its name. We have already seen that a portion of these Iberi also occupied a considerable part of Gaul. But at a period of which we possess no historical knowledge, Celts immigrated into Spain, and in some parts amalgamated with the native population, which was hence called the Celtiberi, that is, a mixture of Celts and Iberians. This mixed race chiefly occupied the table-land on the south-west of the Iberus. In other parts of the country, as in the north-western corner, Galaecia, and about the river Anas, the Celts remained unmixed. The pure Iberians, of whom the Basques appear to be the modern representatives, dwelt chiefly in the Pyrenees and the north-eastern part of the country, where they are mentioned under the names of Cantabri, Astures, Vaccaei, and others. Besides these two races of the Iberians and Celts, Phoenician, Carthaginian, and Greek settlements also existed on the coasts, such as Gades, Carthago, Nova, Emporiae, Saguntum, and others. When at last the Romans conquered the country, the Latin language and civilisation gradually spread over the peninsula, and effaced the national characteristics of the ancient population, except in the mountainous parts of the north-east, where the Basques maintained their ancient language and nationality. The native population of Spain is described as proud, cunning, and reserved; they were, moreover, very warlike and brave, and loved their

liberty and independence above all things. The northern tribes were the fiercest and most uncivilised, but those in the south, and especially the Turdetani in the south-west, seem to have attained a remarkable degree of civilisation, as they were not only acquainted with alphabetic writing, but possessed a considerable literature, consisting of historical records, poetry, and laws composed both in verse and in prose.

When the Romans became masters of Spain, they divided the country into two parts, which were separated from each other by the river Iberus, the part between this river and the Pyrenees being called *Hispania Citerior*, and that beyond the river *Hispania Ulterior*, whence Spain is often called *Hispaniae* in the plural. But Augustus made a new division, forming three provinces instead of two, viz., *Hispania Baetica*, *Hispania Lusitanica*, and *Hispania Tarraconensis*, reserving the administration of the last two for himself, while *Baetica* became a senatorial province. In the time of Constantine, Spain was divided into seven provinces, each of which had its separate capital. In A. D. 409, the Vandals and other German tribes invaded Spain, but during the next four years a great portion of the country was recovered by the Romans with the assistance of the Visigoths, and in A. D. 429 the Vandals, abandoning Spain altogether, crossed over into Africa. The Suevi, however, maintained themselves in the south of the peninsula. The Visigoths afterwards made themselves masters of all Spain, and a portion of Gaul, and for two centuries continued in the undisturbed possession of this powerful kingdom, until in A. D. 712 they were overpowered by the Saracens. In the description of Spain we shall follow the division made by Augustus.

3. **Hispania Baetica**, that is, the country of the Baetis, was bounded in the north and west by the river Anas, in the east by a line drawn from the river Anas to cape Charidemus, and in the south by the Atlantic and the Mediterranean. Baetica was the richest and most fertile part of Spain, and in regard both to its climate and products was considered to be the happiest country in the ancient world. It is traversed by two ranges of mountains, that of Mons Marianus, between the Anas and Baetis, and in the south by that of Illipula (*Sierra de Alhama*), between the Baetis and the coast, the latter terminating in cape Trafalgar. The chief

tribes inhabiting Baetica were the Turdetani (from whom the province is sometimes called Turdetania), in the extreme south-west, and the Turduli on the north-east of the former. These two tribes were, according to some, one and the same people, while others regarded them as distinct. They are described by Strabo as the most civilised in all Spain, for they cultivated literature, and asserted that they possessed historical records and poetical compositions which were 6000 years old. The south-eastern coast was inhabited by the tribe of the Bastuli.

The principal towns of Baetica along the coast are: *Onōba* (*Huelva*), surnamed *Aestuarium*, between the mouths of the Baetis and Anas, on an estuary formed by the river Luxia. The place still contains remains of a Roman aqueduct. *Gades* (*Γάδισα*; *Cádiz*), a very ancient town founded by the Phoenicians, was situated on an island (*I. de Leon*), separated from the main-land by a very narrow channel, but connected with it by a bridge of one stadium in length. The original town was in the western part of the island, but it was afterwards extended, so as to form an old and a new town, the two together having a circumference of 20 stadia. Some portions of the main-land and some of the smaller islands near Gades seem likewise in the course of time to have been included in the city. It was an extremely wealthy commercial place, but its inhabitants were luxurious and licentious, and their lascivious dances were quite notorious. The town was badly provided with fresh water. It seems to have maintained its independence, until shortly after the close of the first Punic war, when it fell into the hands of the Carthaginians; during the Hannibalian war, it surrendered to the Romans of its own accord. Julius Cæsar conferred the Roman franchise on the Gaditani, and raised the city to the rank of a municipium. *Mellaria* (*Tonro de la Penna*), near the southern extremity of Spain, on the road from Gades to Malaca. Tingentera, west of Mellaria, was the birth-place of Pomponius Mela, but its name is uncertain. *Carteia* (*Crantia*), said to have been the ancient Tartessus (the Tarshish of the Old Testament), was an ancient Phoenician settlement in the bend of a bay, at the eastern extremity of which was the rock Calpe (*Gibraltar*). It was one of the chief commercial depôts of the Phoenicians; but in B. C. 170, a large number of Roman soldiers,

whose mothers were Spanish women, were established there as colonists. *Barbesŭla*, near the mouth of a river of the same name, which is now called *Guadiaro*. *Malaca* (*Malaga*), near the mouth of a river of the same name, now called *Guadalmedina*, was a Phœnician settlement, and throughout antiquity a commercial place of great prosperity. *Abdēra* (*Adra*), likewise a Phœnician colony, at the mouth of a river of the same name, near the eastern frontier of Bætica. *Murgis* (*Mujacar*), east of Abdēra.

Among the towns of the interior, the following deserve to be noticed: *Hispalis* or *Hispal* (*Sevilla*), on the eastern bank of the Bætis, was a Phœnician colony, and though situated at a considerable distance from the sea, was, nevertheless, regarded as a sea-port, because the Bætis is navigable for the largest ships up to Hispalis. Some of the ancients identified this town with the ancient Tartessus or Tarshish. Next to Gades and Corduba, Hispalis was the largest town in the province. Julius Cæsar favored the place, because it had not, like Corduba, espoused the cause of Pompey, and made it a Roman colony. It maintained its importance under the Vandals and Goths no less than under the Arabs. *Italica* (*Sevilla la vieja*), a little to the north-west of Hispalis, on the opposite side of the river, was founded by P. Cornelius Scipio in the second Punic war, who established some of his veterans there. Italica was the native place of the emperors Trajan and Hadrian. *Ilipa* (*Pennafior*), on the right bank of the Bætis, which was navigable up to this place for small vessels, for opposite to Ilipa a considerable river, the Singilis, emptied itself into the Bætis. *Sisāpon* (*Almaden de la Plata*), in the mountains north of the Bætis; in its neighbourhood much silver and cinnabar was obtained, especially during the period of the Roman dominion. *Pax Augusta* (*Badajoz*), on the southern bank of the Anas, a Roman colony, is probably the same town as Pax Julia. *Cordŭba* (*Cordova*), on the northern bank of the Bætis, was the capital of Bætica, and one of the largest cities in the province. It was made a Roman colony as early as B. C. 152, and received the surname of Patricia, because a number of Roman patricians settled there. In the war between Cæsar and the sons of Pompey, it sided with the latter, but was taken by Cæsar, B. C. 45. It was the birth-place of the two Senecas and the poet Lucan. *Illiturgis* (*Andujar del*

Vejo), on a steep rock on the northern bank of the Baetis, was destroyed by Scipio in B. C. 210, but was afterwards rebuilt, and received the name of Forum Julium. *Munda* (*Monda*), on a small river in the south of Baetica, about 8 miles from the Mediterranean, is celebrated on account of two battles fought in its vicinity; in the first, B. C. 216, Scipio defeated the Carthaginians, and in the second, B. C. 45, Cæsar gained a great victory over the sons of Pompey. In later times the town fell into decay. Some geographers believe that this town was situated in the neighbourhood of Corduba. Illibæris, apparently near the sources of the river Singilis, and Astigi, on the river Singilis, a Roman colony with the surname of Augusta firma, are of little importance.

4. **Lusitania** (*Λυσιτανία*), corresponding very nearly in extent to the modern kingdom of Portugal, was bounded on the north by the river Durius, on the south by the Anas, which separated it from Baetica, on the west by the Atlantic, and on the east by an artificial line running from north to south between the Durius and Anas. The south-western part of the country, which was called by the Romans *cuneus*, from its resemblance to a wedge, terminated in the Promontorium Sacrum. The plains on the coast of Lusitania were fertile and well cultivated, but the mountainous parts, and the eastern districts, were very much neglected, for the *Lusitani*, the chief tribe, from whom the province received its name, were a cunning and rapacious race, living chiefly by robbery, and in a perpetual state of warfare. They occupied the country near the ocean, between the Durius and Tagus, and proved formidable enemies to the Romans, until in the end they were drawn into the sphere of peaceful and civilised life. Among the other tribes in Lusitania, the most important were: the *Turdetani* and *Turduli*, on the south of the Durius, who are said to have in ancient times migrated northward from Baetica; the *Celtici*, on both sides of the river Anas, a branch of the great Celtic race; and the *Vettones*, in the eastern part of the province, extending from the Durius to the Anas.

The territory occupied by the Lusitani, contained the following more or less important towns. *Augusta Emerita* (*Merida*), or simply Emerita, on the northern bank of the Anas, was the capital of the province, and was colonised by Augustus with his veterans (*emeriti*) of the 5th and 10th

legions; it was always a place of considerable importance. *Norba Caesarea* (*Alcantara*), on the southern bank of the Tagus, across which Trajan caused a handsome bridge to be built, which still exists, consisting of 6 arches, and being 600 feet long, and 28 wide. *Ebōra* (*Evora*), a Roman municipium, surnamed *Liberalitas Julia*, in the mountains on the west of the Anas. *Scalabis* (*Santarem*), surnamed *Præsidium Julium*, on the right bank of the Tagus, was a Roman colony, and the seat of a *conventus juridicus*.

The chief towns in the country of the Turdetani were: *Pax Julia* or *Pacensis* (*Beja*), a colony founded by Julius Cæsar in the south-west of Lusitania, not far from the Anas; and *Cunistorgis*, in the south-western part of the country, which may be the same as *Conistorsis*, though Strabo places this latter town in the country of the Celtici.

In the country of the Turduli, we have the following towns: *Ōlisippo* or *Ulisippo* (*Lisbon*), on the right bank of the Tagus, near its mouth, was made a Roman municipium, under the name of *Felicitas Julia*. Its name gave rise to the belief with some that it had been founded by Ulysses; *Myrtilis* (*Mertela*), surnamed *Julia*, was situated on the Anas, and enjoyed the *jus Latii*; *Ossonoba* (*Estombar*), on the south coast; and *Lacobriga* (*Lagoa*), west of the former, near the *Promontorium Sacrum*.

In the country of the Celtici, the more remarkable towns were *Lancobriga*, on the southern bank of the Tagus, not far from its mouth, and *Medobriga*, perhaps the same as *Merobriga*, but the site is unknown.

In the country of the Vettones, the following towns deserve to be noticed: *Lancia*, surnamed *Oppidana*, in the valley of the river *Munda*, near its sources, and not far from the modern *Zamora*. *Salmantica* (*Salamanca*), also called *Helmantica* or *Hermandica* and *Elmantica*, an important town, on a southern tributary of the *Durius*. It was situated on the road from *Emerita* to *Caesaraugusta*, and was taken by Hannibal. Trajan built a bridge across the river there, of which the piers still exist. *Augustobriga* and *Caesarobriga*, and *Metallinum* (*Medelin*), a Roman colony on the Anas, east of *Emerita*, were less important.

5. **Hispania Tarraconensis** derived its name from the city of *Tarraco*, on the eastern coast, and was by far the largest of the three Spanish provinces, comprising about

two-thirds of the whole peninsula. It was bounded in the north by the Pyrenees and the Cantabrian Sea, in the east by the Mediterranean, in the south by the Mediterranean and Baetica, and in the west by Lusitania and the Atlantic. The most fertile and productive districts of *Tarraconensis*, were the coast countries of the Mediterranean, while the northern parts, being mountainous and cold, were much less productive. The most powerful and important among the numerous tribes inhabiting this province were: 1. The *Gallaeci* (*Καλλαῖχοι*), in the north-west of the peninsula, between the Astures, the Durius and the ocean, though sometimes the Astures and Cantabri are also included under the name Gallaeci. They were a Celtic people, and are said to have been among the most uncivilised tribes of all Spain. In B. C. 138, they were defeated and subdued by D. Brutus, hence surnamed Gallaecus. The chief towns in their country were: *Bracāra* (*Braga*), surnamed Augusta, in the south-west, on the river Celadus, was the chief town of the Gallaeci; the modern *Braga* still contains some important remains of antiquity. *Brigantium* (*Corunna*), a port town on the north-west coast, with a light-house which is still used, and bears the name of *La Torre de Hercules*. *Lucus Augusti* (*Lugo*), in the northern part of the country, not far from the sources of the Minus. 2. The *Astūres*, on the east of the Gallaeci, are said to have consisted of 22 smaller tribes, and their free population numbered at one time 240,000 men. Their country was traversed by the range of mount Vindius, which divided the Astures into two parts, the Augustani and Transmontani. The Astures themselves were a wild and warlike people, who maintained their independence down to a very late period. Their chief towns were *Asturica Augusta* (*Astorga*), near the sources of the river Urbis, and *Brigaecium*, south-east of *Asturica*, on the river *Asturica*. Augustus established two legions in the latter place to keep the northern tribes in subjection. 3. The *Cantābri*, in the north-east of the Astures, occupying the coast country, were the fiercest and most warlike people in all Spain; they were not subdued by the Romans until the time of Augustus, and even then it was not without the greatest difficulty that they were finally reduced. Their chief town was *Juliobriga* (*Retortillo*), in the mountains, near the sources of the Iberus. 4. The *Autrigōnes*, on the east of the Cantabri, on the

upper course of the Iberus; their chief town was Flaviobriga (*Bilbao*), at the mouth of the small river Nerva. 5. The *Vascones*, on the south-east of the Autrigones, between the upper Iberus and the Pyrenees. They were a brave people, and seem to have been little affected by the civilisation of the Romans, for they retained their ancient mode of life, and appear to have preserved their ancient language, the Basque, down to the present day. Their principal towns were: Iturissa, in the north-western part of their country; *Calaguris* or *Calagurris* (*Calahorra*), near the Iberus, the birth-place of Quinctilian, was made a Roman municipium, and is memorable in history for its faithful adherence to Sertorius, and its siege by Pompey, B. C. 71, during which its inhabitants suffered the most fearful famine; and *Pampelon* (*Pampeluna*), near the foot of the Pyrenees, north of the Iberus. 6. The *Ilergetes*, between the rivers Iberus and Sicoris, and the Pyrenees. Their chief town, *Ilerda* (*Lerida*), was situated on the right bank of the Sicoris, on a commanding height, whence the legates of Pompey defended it against Cæsar in B. C. 49. Besides this town their country contained Celsa (near *Chelsa*), a Roman colony on the Iberus; and Osca (*Huesca*), celebrated in the history of Sertorius. 7. The *Lacetani*, in the extreme north-east of Spain, at the foot of the Pyrenees. No towns are mentioned in their country except one, and that without its name. 8. The *Vaccaeii*, on the south-east of the Astures, about the upper course of the Durus, with their chief towns of Palantia (*Palencia*), on a tributary of the Durus, and Intercatia, on the road from Asturica to Caesaraugusta. 9. The *Carpetani*, a powerful people between the upper course of the Tagus and Anas, inhabiting a very fertile country, extending even north of the Tagus. Their chief town was *Toletum* (*Toledo*), on the north bank of the Tagus, which nearly surrounds the town. Tradition states that it was founded by Jews, who had fled from their country when Jerusalem was taken by Nebuchadnezzar. It was conquered by M. Fulvius in B. C. 192, when it was only a small fortress; but it was famous in ancient times, as it is at present, for the manufacture of swords. The kings of the Visigoths made Toletum the capital of their dominions. The modern *Toledo* still contains many Roman remains. Complutum (*Alcala de Henares*), north-east of Toletum, was less im-

portant. 10. The *Celtiberi*, north-east of the Carpetani, the most numerous tribe in central Spain, occupied the country between the Sucro and Iberus. They were, as their name indicates, a mixture of Celts and Iberians, the Celts having immigrated at an early period, and amalgamated with the native Iberians. Their country consisted of the high lands, separating the Iberus from the rivers which flow westward. The Celtiberians differed from the surrounding Iberians by their language, their mode of life, and the manner in which they carried on war, for they used to draw up in the form of a wedge (*cuneus*), which was often formidable to the Romans. They neither cultivated their fields, nor carried on any other peaceful occupation; but lived chiefly by war, in which they served as mercenaries. They were, however, obliged to submit to Scipio during the second Punic war. The avarice and cruelty of the Roman governors drove them into frequent rebellions, and they were not finally reduced to submission, until the capture of Numantia in B. C. 134. In the time of Sertorius, they were again in arms against Rome, and it was not till after his death, in B. C. 72, that they began to adopt the language and customs of their conquerors. Being a numerous race, they were divided into several smaller tribes as the Arevacae, Berones, Pelendones, Lusones, Belli, and Dittani. Their chief towns were: Segobriga, their capital, south-west of Caesaraugusta, probably near the modern *Priego*. *Numantia* (*Puente de Don Guaray*), the chief town of the Arevacae, near the sources of the Durus, on the road from Asturica to Caesaraugusta, was the most important of all the Celtiberian places, and was strongly fortified, being built on a steep hill, and accessible only by one path. It was about 24 stadia in circumference, and not protected by walls, which its position rendered unnecessary. It is celebrated in history for its protracted siege, its heroic defence, and final destruction, in B. C. 133, by Scipio Africanus the younger. *Clunia*, likewise in the country of the Arevacae, was afterwards made a Roman colony; ruins still exist near the modern *Pennalda de Castro*. *Bilbilis* (*Brubola*), on the river Salo, became a municipium in the time of the Romans, was the birth-place of the poet Martial, and celebrated for its manufactures in iron and gold. 11. The *Olcades*, about the upper course of the Anas, in the south-west of the Celtiberians, and to the west

of mount Orospeđa; a portion of their country was afterwards occupied by the Oretani, and in the time of Hannibal some of the Olcades were transplanted into Africa. Their chief towns were Althaea and Carteia, but the site of neither of them is known. 12. The *Contestani*, on the coast of the Mediterranean, to the east of mount Orospeđa. Their principal town was *Nova Carthago* (*Carthagera*), a Carthaginian colony, founded in B. C. 242 by Hasdrubal; it was situated on a promontory running out into the sea, and possessed one of the finest harbours in the world. At its entrance was the little island of Scombraria, so called from the abundance of *scombri* or mackerel, of which a famous pickle was made in the town. Nova Carthago was well fortified and admirably situated for commercial purposes, whence it soon became one of the most flourishing cities. In the second Punic war it fell into the hands of the Romans, who afterwards raised it to the rank of a Roman colony. Under the Romans its population and prosperity greatly increased, and the place was adorned with splendid temples and other public buildings. The Roman governors of Tarracoenensis sometimes resided in this city. Its neighbourhood was very rich in silver mines, and produced a vast quantity of *spartum* or broom-grass, whence the town is sometimes surnamed *Spartaria*. This flourishing city was destroyed by the Goths, but many centuries later it was rebuilt by Philip II. of Spain. Another town of the Contestani was: Valentia (*Valencia*), on the same coast, a few miles from the mouth of the Turia, founded by Junius Brutus, who established there the soldiers of Viriathus. Pompey destroyed the place, but it was afterwards rebuilt and made a Roman colony. 13. The *Edetani* or *Sedetani*, on the east of the Celtiberians, between the rivers Iberus and Sucro. Their chief towns were: *Saguntum* or *Saguntus* (*Murviostro*), north of Valentia, on the little river Palantias, a few miles from the sea, was said to have been founded by Greeks from Zacynthus, mixed with Rutuli from Ardea. It was situated on an eminence in a fertile plain, and rose to considerable prosperity as a commercial town. Before the outbreak of the second Punic war, it formed an alliance with Rome, and its siege and destruction by Hannibal, in B. C. 219, was the signal for the outbreak of the war. Eight years after its destruction it was rebuilt by the Romans, and became celebrated for the

manufacture of beautiful cups, and for the figs growing in its neighbourhood. There are still some Roman remains at *Murviedro* (*muri veteres*), such as those of a theatre and a temple of Bacchus. *Caesaraugusta* (*Saragoza*), on the right bank of the Iberus, was anciently called Salduba, and made a Roman colony by Augustus in B. C. 27, after which time it was the seat of a conventus. It was the birth-place of the poet Prudentius. 14. The *Ilercaones*, about the mouth of the Iberus, and the south-eastern parts of the range of mount Idubeda. Their chief town was Dertosa (*Tortosa*), on the left bank of the Iberus, at some distance from its mouth, which was afterwards made a Roman colony. 15. The *Cosetani*, a small tribe occupying a coast district on the east of the Iberus, with the town of *Tarraco* (*Tarragona*), on a height at the mouth of the river Tuleis, a colony of Massilia, and a wealthy commercial town. In the second Punic war, the two Scipios made it the head-quarters of their operations in Spain. Under the Roman dominion its prosperity increased so much that Strabo could call it the metropolis, not only of the province, but of all Iberia. In B. C. 26, Augustus, on his return from the Cantabrian campaign, made the place a Roman colony, and the capital of the province which derived its name from it. The buildings of modern Tarragona are to a great extent constructed of the materials of the ancient town, and a Roman aqueduct still supplies the place with fresh water. Near it is the so-called tower of the Scipios, in which they are said to have been buried. 16. The *Laletani* or *Lacetani*, along the coast, to the north-east of the Cosetani, with the following towns: *Barcino* (*Barcelona*), a small place on the coast with an excellent harbour, afterwards a Roman colony, with the surname of Flaventia; and *Aquae Calidae* (*Bannalos*), in the hills at some distance from the coast. 17. The *Indigetes* or *Indicetae*, in the extreme north-east corner of Spain, close to the eastern extremity of the Pyrenees. Their chief towns were: *Emporium* or *Emporiae* (*Amurias*), on the river Clodianus, which formed the harbour of the town, was a colony of Massilia. It consisted of two parts separated by a wall, the one being inhabited by Greeks, and the other by Indigetes. Subsequently the town became a Roman colony, and a much frequented port. The inhabitants were chiefly engaged in the cultivation of a fine

species of flax. *Rhoda* (*Rozas*), likewise on the sea-coast, a Greek emporium founded by the Rhodians, but afterwards occupied by the Massilians. *Juncaria* (*Junquera*), on the road from Barcino to Gaul, was situated in a plain at some distance from the sea. On the terminating point of the Pyrenees in this part, cape Creus, there stood a temple of Venus, and the celebrated trophy erected by Pompey after his victory over the army of Sertorius.

6. Islands about Spain. The most important among the Spanish islands in the Mediterranean are the *Baleares Insulae*, also called *Gymnesiae*. The two principal ones were called *Balearis major* (*Majorca*), and *Balearis minor* (*Minorca*). The larger one was nearest to Spain. Both were known to the Carthaginians at an early time, but they were first colonised by the Rhodians, and their population at a later time was of a very mixed kind. The inhabitants (*Baleares*) were celebrated as slingers (perhaps from βάλειν), and were employed as such by both the Carthaginians and Romans. They also indulged in piracy, which, however, was put an end to in B. C. 123, when they were subdued by Q. Metellus, hence surnamed *Balearius*. The *Balearis major* contained two Roman colonies, *Palma* (*Palma*) and *Pollentia* (*Pollenza*), while the *Balearis minor* contained only some fortified castles, such as *Jamno* and *Mago*.

The group of islands called *Pityusae* lay between the *Balearis major* and the coast of Spain. The largest was called *Ebusus* (*Iviza*), and contained a small town of the same name; the next in size was called *Ophiusa*. Other smaller islands of the same group are nameless. To the north of the *Pityusae* is a group of still smaller islands, called the *Ophiusae* or *Colubrariae*, which were uninhabited, and received their name from the numerous snakes found there.

Off the west coast of Spain, in the Atlantic ocean, we have a group of small islands called *Landobris*, and the rocks called *Trileucae*, off cape Coru, and some others which are of no importance.

CHAPTER XI.

BRITANNIA, HIBERNIA, AND THE OTHER BRITISH ISLANDS.

1. **Britannia** (also *Britanniae*, Greek *Βρεττανική*, *Βρετανική*, *Βρεττανία*, or *Βρετανία*), comprising the modern England and Scotland, was anciently called Albion (*Ἀλβιών* or *Ἀλουίων*). When Ireland (Hibernia), which is generally treated of as a separate island, is included, the usual name is *Insulae Britannicae* (*Βρετανικαὶ νῆσοι*), which at the same time comprises the smaller British islands. The name of the inhabitants, *Britanni* or *Brittones*, is commonly derived from the Celtic word *brit* or *brith*, that is, "painted," because they are said to have stained their bodies with a blue colour, in order to acquire a more formidable appearance. This belief, however, is scarcely reconcilable with the fact, that the inhabitants called themselves by this name, *Brython*. The name Albion, which is the most ancient designation of our island, was probably derived from its white cliffs on the south and south-east coast.

Although there can be no doubt that from very early times the Phoenicians and their colonies, especially Carthage and Gades, traded with Britain, whence they provided the nations around the Mediterranean with tin, still the British islands down to the time of Cæsar, were scarcely known at all, for whatever knowledge the Phoenician sailors may have acquired, it was kept secret for the purpose of securing their trade monopoly. The Gauls, especially the Veneti, on the west coast, also carried on active commerce with the Britons at an early time, and probably formed the connecting link between the island and the wealthy commercial city of Massilia in the south of Gaul. But the first distinct mention of Britain occurs in Aristotle, who speaks of two large islands in the Atlantic, Albion and Ierne, the latter being Ireland. About the time when Aristotle wrote, Pytheas of Massilia, a bold navigator, undertook a voyage to the far north, and sailed round a great part of Britain. The account which he published of his discoveries, however, did not meet with general acceptance, and a great part of it was no doubt fabulous. The notion which was then formed of Britain, and which remained the current belief for centuries, was that the island, resembling Sicily, was triangular, and that

it was situated between the north coast of Spain, and the west coast of Gaul.

The Romans became first acquainted with Britain in the years B. C. 55 and 54, when Cæsar undertook his expeditions into the island. In the second of them, he conquered, indeed, the south-eastern part of the island, but after his withdrawal the inhabitants remained as free and independent as they had been before, and for nearly 100 years no further attempts were made to subdue the island. In the reign of Claudius at last, A. D. 43, the Romans conquered Britain south of the Thames, and permanently established themselves in the country. From this basis they pushed their conquests further in all directions, and during the period from A. D. 78 to 84, Agricola completed the conquest of the island as far north as the Frith of Forth, and the Clyde, between which he erected a series of forts to protect the country south of them against the incursions of the Caledonians, who inhabited the north of Scotland, or the part of the country called Caledonia or Britannia Barbara. But the northern conquests made by Agricola were given up in the reign of Hadrian; and a rampart of turf, drawn across the country from the Tyne to the Solway, formed the northern boundary of the Roman dominion. Henceforth the northern frontier of Roman Britain varied between this rampart and the forts between the Forth and Clyde, and walls were erected to protect the Roman province, such as the rampart connecting the forts of Agricola in Scotland, and the stone wall, a little north of the rampart between the Tyne and Solway. The disturbances and invasions to which the Roman empire was exposed during the first half of the fifth century, at length induced the Romans, in A. D. 409, to withdraw all their forces and leave the Britons who had become enervated during the Roman dominion to their fate. They defended themselves, as well as they could, against their northern neighbours, but were obliged, in the end, to call in the aid of the Angli and Saxones, two German tribes inhabiting the country about the mouth of the Elbe. They came as the protectors and allies of the Britons, but soon established themselves as masters of the country, subduing or expelling the original inhabitants, who maintained their independence only in the southern and northern parts of the island.

2. The inhabitants of Britain, or as they called themselves,

the Brython, belonged to the great Celtic race, and were partly Kymri and partly Gael, the latter appearing originally in the western parts of Scotland, and being a branch of the same family as the first inhabitants of Ireland. There may have been in some parts a sprinkling of Germans or even Iberians, but they cannot have exercised any appreciable influence upon the great body of the population. The conquest of South Britain by the Romans introduced a variety of other elements, as their legions consisted of men from almost every part of Europe, and even from Asia; but although they ruled the country for upwards of 350 years, they did not succeed, or perhaps not attempt, to Romanize the inhabitants, who were as much Celts at the time when the Romans abandoned Britain, as when they first invaded it. It was owing to their insular position and their great distance from the centres of ancient civilisation, that the Celts of Britain were less civilised than those of Gaul, and the most barbarous among the British Celts were the Caledonians, who, at a later period, are spoken of under the names of Picts and Scots (*Picti* and *Scoti*). The Celts in Britain, however, were subdivided into a large number of smaller tribes, and in the country north of the Forth and Clyde, we find, besides the Caledonians, no fewer than twelve tribes; in the country south of the Forth and Clyde, as far as the Tyne, that is, between the two Roman walls, we have five, the Novantae, Selgovae, Gadeni, Ottadeni, and Damnii, while in Britain, south of the Tyne and Solway, we find mention of about 17 different tribes. Before proceeding to enumerate the principal of these tribes with their towns, it must be observed, that the distinction between real towns and mere military stations is often extremely difficult, and that only few places deserve the name of towns in the same sense as those of Gaul and Italy.

3. In **Britannia Romana**, the northern boundaries of which, as we have already seen, were not the same at all times, the following are the more important tribes. 1. The *Cantii*, in the south-east corner, between the Tamesis (*Thames*) and the British Channel, occupied the modern county of Kent, extended as far as the river Thames, on the banks of which stood the town of *Londinium* (*London*), which is called by Tacitus a much frequented commercial town; it was originally situated on the south bank of the

Tamesis, corresponding with the modern Southwark, but soon also spread over the northern bank of the river. It is first mentioned by Tacitus in the reign of Nero. During the revolt under Boadicea, it was destroyed, A. D. 62, but appears to have soon recovered from this blow, for in the reign of Antoninus Pius it is again spoken of as an important town. In the time of Constantine, it was surrounded by a ditch and wall, and at this period it is mentioned under the name of Augusta. It had then already so much extended over the northern bank of the river, that it is called a town of the Trinobantes, who were separated from the Cantii by the Tamesis. Londinium was the central point from which the great military roads of Britain started, for which reason it had a *milliarium*, or mile-stone, from which the length of the roads was measured. A portion of this stone, coins, inscriptions, tessellated pavements, and other remains of antiquity still attest the importance of London in the time of the Romans. Other places in the country of the Cantii were: Dubrae or Dubris Portus (*Dover*), where the Romans built a fort against the German pirates; Durovernum (*Canterbury*), afterwards called Cantuaria; and Durobrivae (*Rochester*). To these may be added the ports of Rutupiae (*Richborough*), Lemanis Portus (*Lympne*), and Adurni Portus (*Aldrington*).

2. The *Trinobantes*, a powerful tribe on the north of the Thames in Essex, are mentioned during the invasion of Julius Cæsar, and fought bravely against the Roman invaders in the reign of Claudius. We have already remarked that Londinium is sometimes described as a city of the Trinobantes. The town next in importance was *Camalodunum* (*Colchester*), the first Roman colony in Britain: it was founded by Claudius, in A. D. 43, after the subjugation of Cynoballinus, the chief of the Trinobantes.

3. The *Icēni*, in the north of the Trinobantes, in Suffolk and Norfolk, are celebrated in history for their spirit of independence, and for their revolt under their brave queen Boadicea. Their chief town was Venta Icenorum (*Caistor*), a few miles from Norwich.

4. The *Belgae*, on the south-west of the Thames, as far as the western coast, were no doubt a branch of the Belgae in the north of Gaul. Their chief towns were Venta Belgarum (*Winchester*), where many Roman remains are still found; Aquae Solis or Aquae Calidae (*Bath*), the waters of which were much used by the

Romans; and Magnus Portus (*Portsmouth*). 5. The *Damnonii*, in the south-western extremity of Britain, in Cornwall, Devonshire, and a part of Somersetshire, derived their name from cape *Lizard*, which was called Damnonium Promontorium. 6. The *Cornavii*, on the north-east of the river *Sabrina* (*Severn*), in whose territory were the towns of *Deva* (*Chester*) and *Uroconium* (*Shrewsbury*). 7. The *Coritani*, on the east coast, south of the Humber, with the towns of *Lindum* (*Lincoln*) and *Ratae* (*Leicester*). 8. The *Brigantes*, the most powerful of all the British tribes, occupied the whole of the north of the island from the *Abus* (*Humber*) to the Roman wall between the Tyne and Solway; the south-eastern part of this territory alone was inhabited by the tribe of the *Parisii*. They were conquered by *Petilius Cerealis* in the reign of *Vespasian*. Their chief town was *Eboracum* (*York*), next to *Londinium*, the most important place in the island. It was a Roman colony, having been founded by *Agricola*. It was the residence of several Roman emperors during their stay in Britain, and *Septimius Severus* and *Constantius Chlorus* died there. *York* still possesses many remains of Roman antiquity. Other towns in the country of the *Brigantes* were *Luguvallium* (*Carlisle*) and *Vindomora* (*Elchester*). A tribe of the name of *Brigantes* also occurs in the south-east of Ireland.

4. **Britannia Barbara**, the southern frontiers varied at different periods, being sometimes the wall between the Tyne and Solway, and sometimes that between the Forth and Clyde; but the country north of the latter was never incorporated by the Romans with their province, though *Agricola* defeated the *Caledonians*, and circumnavigated the northern portion of the island. Few of the localities of this part of the country were known to the Romans, such as the rivers *Bodotria* (*Forth*), *Clota* (*Clyde*), *Taus* (*Tay*), *Deva* (*Dee*); and a mountain called *Grampius*, though it is very doubtful whether this name is applicable to the range of the *Grampians*. We also have mention of a *Caledonian forest*, up to which *Agricola* and afterwards *Severus* penetrated. The inhabitants of North Britain were at first known to the Romans by the general name of *Caledonii*, and afterwards by those of *Picti* and *Scoti*. The names of a few towns are, indeed, mentioned, but nothing is known of them, and their sites are uncertain.

5. **Hibernia**, also called *Ierne*, *Iverna*, and *Juverna* (Ireland), was much less known to the ancients than Britain; and Strabo, who describes its breadth as greater than its length, confesses that he can give no certain information about this island, except that its inhabitants were more barbarous than those of Britain, and even fed upon human flesh. The island is mentioned by Cæsar, as well as by many subsequent writers, but the Romans never attempted to invade or conquer it. Agricola seems to have been the first to obtain and diffuse any accurate knowledge about Hibernia, which he gathered from the inhabitants of Britain, who carried on the commerce between the two islands. Ptolemy gives us a long list of promontories, rivers, tribes, and towns, the knowledge of which was probably likewise derived from British merchants; but as no particulars about them are mentioned, it would be useless to repeat the mere list of names. We may, however, observe that among the Irish tribes, there are some bearing the same names as those of Gaul and Britain, such as the Menapii and Brigantes, who may, therefore, be presumed to have immigrated into Ireland from the western countries, and to have been only branches of the Menapii and Brigantes in Gaul and Britain.

6. Around these two large islands, there are several smaller ones, which, during the earlier periods of antiquity, were hardly known even by name. Those with which the Phœnician traders were acquainted at an early period, are the tin islands or *Cassiterides* (from *κασσίτερον*, tin), but whatever knowledge was obtained about them was carefully concealed from other nations. Hence we cannot wonder that the ancient geographers themselves had no accurate information about them. It is, however, now generally believed that the Cassiterides are the Scilly islands, off the south-western extremity of Britain. The island of *Vectis* or *Vecta* (*Isle of Wight*), was known to the Romans through Massilian merchants, before they ever entered Britain, for the Massilians sailed thither to obtain tin from the Britons, who are said to have carried it into the island on wagons during low water. Vectis was conquered by the Romans under Vespasian, in the reign of Claudius. *Mona* (*Anglesey*), off the west coast of Britain, was the central point of the religion of the Britons, and the chief seat of the Druids. It was conquered by Agricola in A. D. 78. Cæsar says that

Mona was situated half-way between Britannia and Hibernia, but he either misunderstood his informant or was misinformed, for all other ancient authors apply the name of Mona to Anglesey. The island, which really lies midway between England and Ireland, the *Isle of Man*, bore in ancient times the name of *Monarīna* or *Monaoeda*. Other islands known to the ancients are the *Ebudae* or *Hebudae* (the *Hebrides*), in the north-west of Scotland; the *Orcades* (the *Orkneys*), off the northern extremity of Scotland, whose number is said by some to have been thirty; and, lastly, in the extreme north we have the island of *Thule*, which it is impossible to identify, some regarding it as one of the Shetland islands, others as Iceland, others as Norway, and others again as Jutland.

CHAPTER XII.

GERMANIA AND THE COUNTRIES SOUTH OF THE DANUBIUS.

1. **Germania** (Γερμανία; *Germany*), also called *Germania Magna*, to distinguish it from the countries on the west of the Rhine, which were conquered by German tribes, and hence received the name of *Germania Prima* in the south, and *Germania Secunda* in the north. *Germania Magna* was bounded in the south by the Danubius, in the west by the Rhenus and the *Mare Germanicum* (*German Ocean*), in the north by the *Sinus Codanus* and the *Mare Suevicum* (the *Baltic*); in the east the frontier was less definite, though it is generally assumed that the Vistula formed the boundary in that quarter. The origin of the name *Germania* is unknown, though it is certain that it was not indigenous, and was not employed by the Germans themselves, who do not appear to have had a common name embracing all their different tribes. The name *Germani* was in all probability first employed by the Celts in Gaul, and from them it was adopted by the Romans. Ancient Germany did not become known to the civilised nations in the south, until the time of Cæsar, who invaded the country twice, in B. C. 55 and 53, though without making any permanent conquest. German tribes, such as the Teutones, however, had fought against the Romans about half a century before, and had inspired them with terror. Germany itself is described by those who first visited it, as a country for the most part covered with

forests and swamps, producing little corn, and subject to intense frosts and almost perpetual winter. The north consists of a vast plain, and the mountains in the southern parts were anciently covered with dense forests, whence they were called *Silvae*. The most important of these was the *Hercynia Silva*, which was believed to extend from the Rhine, right across the country to its eastern frontier. Among the other forest-clad mountains we may mention the *Silva Marciana*, the southern part of the *Black Forest*; Mons Abnoba, the northern part of the same range; the *Silva Bacenis*, the western part of the *Thüringer Wald*; the Montes Sudeti, the *Fichtelgebirge*, in the north-west of Bohemia; the *Silva Gabreta* or *Böhmerwald*, in the west of Bohemia; Mons Melibocus, the *Harz-mountain*; the Mons Asciburgius, also called Montes Vandalici, the *Riesengebirge*; the Mons Taunus in the neighbourhood of Frankfurt, which still bears its ancient name; the Mons Rhetico, probably the *Westerwald*, extending as far as the Seven Hills near Bonn; the *Silva Cæsia*, the *Weseler Wald*, between the Rhenus and the Amisia.

The principal rivers of Germany are: the *Danubius* (*Danube*), which has its sources in Mons Abnoba, and in its south-eastern course formed the southern boundary of Germania; the *Rhenus* (*Rhine*) coming down from the Alps, flows northward and formed the boundary between Gaul and Germany proper; the *Amasia* or *Amasius* (*Eme*) has its source in the northern extremity of the Saltus Teutoburgiensis, and empties itself into the German Ocean; the *Visurgis* (*Weser*), is erroneously described by Ptolemy as flowing from mount Melibocus, for it is in reality formed by the junction of two small rivers (the *Werra* and *Fulda*); the *Albis* (*Elbe*), having its sources in the Vandalici montes, and not in the country of the Hermunduri, as Tacitus states; the *Viadrus* or *Viadus* (*Oder*), and the *Vistula* (*Vistula* or *Weichsel*), the last two flowing into the Mare Suevicum.

2. The Germani were a branch of the great Indo-Germanic family of nations, and, accordingly, akin to the Greeks, Romans, and Celts. They must, therefore, have immigrated into Europe from the east, but this must have happened at a period long before the beginning of European history. They are described as a people of high stature, great bodily strength, with fair complexion, blue eyes, and yellow or red

hair. Although they were extremely warlike, they appear not to have had any defensive armour; their offensive weapon was the *framea*, a spear with a long iron point. They lived in rudely constructed huts, many of which were built near one another in the form of villages, and towns like those in southern Europe can scarcely be spoken of among the ancient Germans. Their chief pursuits were the chase and war, and in times of peace they lived in listless indolence, indulging in gambling and drinking, and these carouses frequently ended in bloody brawls. They showed, however, great respect for the female sex, and the women were celebrated for their chastity. Some of the German tribes lived by agriculture, and others led a sort of nomadic life. The first time that the Germans appear in ancient history, is in B. C. 113, when the Teutones, unquestionably a German tribe, in conjunction with the Cimbri, attempted to invade Italy. About the time of Cæsar's arrival in Gaul, Ariovistus, king of the Suevi, was established in Gaul, but was driven across the Rhine by Cæsar, whose invasion produced no results; but as the province of Gaul was frequently subject to the inroads of the Germans, Drusus, the step-son of Augustus, crossed the Rhine, and for 4 years, from B. C. 12 to 9, carried on a successful war in Germany, and penetrated as far as the Albis. Under his successor, Tiberius, the country between the Rhenus and Visurgis was subdued, and would have become a Roman province, had not Varus, by his cruelty and insatiable avarice, roused the vengeance of the Germans. The consequence was the total defeat of the Romans in A. D. 9, and their loss of all the country on the east of the Rhine. Germanicus might have wiped this stain from the Roman name, but the jealousy of Tiberius prevented it, and for a time all attempts to conquer Germany were abandoned. In consequence of dissensions among the Germans themselves, however, the Romans afterwards obtained possession of a considerable tract of country in the south-west, between the Rhine and the Danube, which they called tithe lands, *Agri Decumates*, from the tithes which the Gauls and Romans to whom the district was assigned had to pay to the Roman treasury. Their safety was secured by a wall flanked with towers, running from the Danube to the Main, and thence to the Rhine, in the neighbourhood of Coblenz. After the death of Nero, the Ger-

mans renewed their wars with the Romans, and henceforth we often find several German tribes combined under one common name, such as Marcomanni and Alemanni, invading Gaul, and compelling the Romans to defend the frontiers of the empire against them. In the end, however, these German invaders succeeded in overthrowing the western empire, and establishing themselves in Gaul, Italy, and Spain, and thus laid the foundation of an entirely new state of things in those countries.

3. In speaking of the numerous tribes we meet with in Germania Magna, it must be observed, first of all, that some of them, though dwelling within the boundaries of the country, were yet not German, but either Celtic or Slavonic; secondly, they frequently shifted their abodes, especially during the commotions in the second and following centuries; and lastly, names which originally belonged to a particular tribe, are subsequently employed as designations of confederations of several tribes, such as Goths, Franks, Saxons, &c. Tacitus divides all the German tribes into three great groups; 1. the Ingaevones, on the coast of the German ocean; 2. the Hermiones, in the central parts of Germany; and 3. the Istaevones, between the Visurgis, Moenus, and Rhenus. Pliny, on the other hand, arranges them in five groups, Vindili, Ingaevones, Istaevones, Hermiones, and Peucini. The Ingaevones of Tacitus also include the inhabitants of the Cimbrian Chersonesus or Scandinavian peninsula. During the first century after the time of Cæsar, towns can scarcely have existed in Germany; Ptolemy, indeed, enumerates upwards of ninety, but many of them seem to have been mere forts or castles, and in most cases it is impossible to identify them with any modern place.

4. The principal German tribes between the Rhenus and Albis are: 1. The *Frisii*, along the coast, from the mouth of the Rhenus, nearly as far as that of the Visurgis, inhabited the modern Friesland and Groningen. They were on good terms with the Romans, from the time of the first campaign of Drusus until A. D. 28, when the conduct of the Romans drove them into open rebellion. In the 5th century, they joined the Saxones and Angli in their expeditions to Britain. 2. The *Bructëri*, on both sides of the Amasia (*Ems*), as far as the Luppia (*Lippe*), were divided into Bructeri majores and minores. The Batavi in their revolt against

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the Romans in A. D. 69, were joined by the Bructeri, but not many years later the latter were almost annihilated by the Chamavi, their north-western neighbours, and the Angrivarii. 3. The *Chauci*, on the coast of the German ocean, between the mouth of the Amasis and Albis, were likewise divided into majores and minores, the river Visurgis forming the boundary line between the two. They are described as the noblest and justest of the Germans. In A. D. 5, they allied themselves with the Romans, and assisted them against the Cherusci. Subsequently, however, we find them at war with their former allies, who were never able to subdue them. In the end they disappear from history, their name being merged in that of the Saxones. 4. The *Chamavi* dwelt originally on the north-east of the Rhine, between the Frisii and Bructeri, but were obliged to quit their homes and established themselves about Mons Melibocus. At a later time they again appear on the lower Rhine, as the allies of the Franks. 5. The *Angrivarii*, on both sides of the Visurgis, south of the Chauci. In A. D. 16, they revolted against the Romans with whom they had, until then, lived on good terms; towards the end of the first century, they spread southward, making themselves masters of a portion of the territory of the Bructeri. 6. The *Usipètes*, on the banks of the lower Rhine, west of the Bructeri. They were driven from their homes and crossed the Rhine; but being defeated by Cæsar, they were forced to return, and were received by the Sigambri, who allowed them to dwell on the banks of the Luppia; afterwards, however, they migrated southward, where they were merged in the Alemanni. 7. The *Tenctēri*, on the banks of the Rhine, south of the Usipetes. Under Cæsar they experienced the same fate as the Usipetes, and were likewise admitted by the Sigambri. In later times they belonged to the confederacies of the Cherusci and Franci. 8. The *Sigambri* appear first on the river *Sieg*, which still contains the root of their name; but afterwards they dwelt further to the north-east, about the Luppia. 9. The *Catti* or *Chatti*, a numerous tribe, whose territory was bounded on the east by the Visurgis, on the south by the Agri Decumates, and on the west by the Rhenus. Cæsar mentions them under the name Suevi. They were often at war with the Romans, but were never subdued. Their chief town, Mattium, was destroyed by Germanicus; several others are

mentioned. 10. The *Mattiaci*, a small tribe within the Agri Decumates, between the Main and the Lahn. Their country was early subdued by the Romans, who worked its silver mines. Afterwards they joined other German tribes in their wars against the Romans, and in the end disappear among the Alemanni. Their chief town was Aquae Mattiacae (*Wiesbaden*). 11. The *Cherusci* originally dwelt on both sides of the Visurgis, but their territory extended to the Albis and Mons Melibocus. They were at first allied with the Romans, but afterwards formed with other tribes a powerful confederacy against them, which, under its chief, Arminius, in A. D. 9, drove the Romans from the country on the east of the Rhine. But dissensions among the confederates soon led to the dissolution of the league, and the Chatti succeeded to the position, until then, held by the Cherusci.

5. The chief tribes between the Albis and the Vistula were: 1. The *Saxones*, who originally dwelt between the Albis and Chalusus (*Trave*) in modern Holstein. They are first mentioned in history, in A. D. 287, as bold and enterprising sailors who joined the Chauci in piratical expeditions against the coast of Gaul. At a later period, the Saxones appear at the head of a powerful league, which is likewise called Saxones, though it embraced many other tribes. In this latter sense the Saxones occupied the extensive territory between the Albis, Luppia, Rhenus, and the German Ocean. In the middle of the fifth century, they, in conjunction with other tribes, began the conquest of Britain, under their mythical leaders, Hengist and Horsa. 2. The *Angli*, likewise north of the Albis, in the district now called Angeln in Schleswig. They joined the Saxones in their invasion of Britain, which received from them the name of Angelland or England. They must, in ancient times, have occupied a more extensive country than is usually assigned to them. 3. The *Cimbri*, probably a Celtic tribe in the peninsula, called after them the Chersonesus Cimbrica (*Jutland*). Towards the end of the second century B. C., a vast host of them joined the Teutones and Ambrones, in their attempts to seek new homes in the south. They traversed Gaul and Spain, until in B. C. 101, they were completely defeated by C. Marius, in the Campi Raudii, near Verona. After this time they are scarcely heard of in history. 4. The *Teu-*

tones or *Teutoni*, dwelt between the Elbe and the Baltic, east of the Cimbri, with whom they migrated southward; but were defeated by C. Marius, in B. C. 102, near Aquae Sextiae, in Gaul. 5. The *Vandali* or *Vindili*. This name seems to have been common to a number of tribes on the coast of the Baltic, extending from the Elbe, as far as the Vistula, and to have comprised, among others, the Burgundiones, Gothones, Gepidae, and Rugii. At a somewhat later time we find them in the country north of Bohemia, where the chain of the Riesengebirge received from them the name of Vandalici Montes. Afterwards they appear in Dacia and Pannonia, and in A. D. 409, they traversed Gaul, and crossed over into Spain, where, after subduing other German tribes, they founded a powerful kingdom, and where their name is still preserved in that of the province of Andalusia (for Vandalusia). Twenty years later, their King, Genseric, led them into Africa, where they established and maintained themselves until A. D. 535, when they were defeated by Belisarius, who conquered their country for the Byzantine empire. 6. The *Langobardi* or *Longobardi* are first met with on the south or west of the Albis, but seem to have migrated up that river, and to have crossed it, for in the reign of Tiberius we find them under the dominion of Maroboduus. For several centuries after this their name is not mentioned in history, but they must have continued their progress southward, for during the latter half of the fifth century, we find them on the Danube, and at war with the Heruli. After this they settled in Pannonia, and in A. D. 668, invaded Italy, where they founded the kingdom of the Longobards or Lombards, whence the plains in the north of Italy bear the name of Lombardy down to the present time. 7. The *Rugii*, a branch of the Vindili, on the coast of the Baltic, and in the island of Rügen, which still bears their name. 8. The *Lygii* or *Lygae*, on the south-east of the Vindili, between the Viadus and Vistula, first appear in history as members of the great league of the Marcomanni, in the reigns of Augustus and Tiberius. In the third century, they joined the Burgundians in their migration to the west, and settled on the banks of the Rhine. 9. The *Burgundii* or *Burgundiones*, north of the Lygii, likewise between the Viadus and the Vistula, were driven from their original home by the Gepidae, and migrated

first to the country about the Moenus, where they had to fight against the neighbouring Alemanni, until in the fifth century, they obtained a portion of Gaul, where they founded the kingdom of Burgundy, of which the chief cities were Geneva and Lyons. 10. The *Gothōnes* or *Gothi*, dwelt originally on the coast of the Baltic, on the east of the Vistula, but in the third century they appear on the coast of the Euxine, in the country previously inhabited by the Getae, who are regarded by some as a branch of the same nation. In this country they were frequently at war with the Romans, until in A. D. 272, the emperor Aurelian gave up to them the whole of Dacia. Soon afterwards we find them divided into East Goths or Ostrogoths, and West Goths or Westrogoths (Visigoths), the former being settled in Moesia and Pannonia, and the latter on the north of the Danube. In A. D. 410, the Visigoths invaded Italy, and afterwards established themselves in the south-west of Gaul, whence they carried their conquests into Spain. The result was a powerful kingdom of the Visigoths, which existed in Spain until its overthrow by the Moors. The Ostrogoths, being troublesome neighbours of the eastern empire, obtained permission from the court of Constantinople to invade Italy, of which they obtained complete dominion under their king, Theodoric the Great, A. D. 489, and where their kingdom maintained itself until it was overthrown by the Longobardi. 11. The *Suevi*, properly not the name of any particular tribe, but a designation applied to a great number of them, and describing them as wandering about without fixed habitations, in opposition to the Ingaevones, that is, the settled tribes. The Suevi occupied the greater half of the interior of Germany, from the Baltic to the Main and Danube. This general name, however, afterwards disappears from history, and is applied to a distinct tribe occupying the country between the Main and the Black Forest, a district which still preserves the ancient name in the form of Schwaben or Swabia.

6. The chief tribes of southern Germany were: 1. The *Hermundūri*, a powerful race belonging to the Suevi, between the Main and the Danube, extending eastward as far as Mons Sudeta. They were for a long time the allies of the Romans, but in the great Marcomannian war joined their enemies, and after this time they are scarcely mentioned,

being included under the name of the Suevi. 2. The *Marcomanni*, i. e., the men of the mark or border, originally dwelt on the banks of the Main, between the Rhine and the Danube, but under their chief, Maroboduus, they took possession of the country of the Boii (*Bohemia*), who were subdued by the invaders. Maroboduus there founded a powerful kingdom, and his successors being allied with many of the neighbouring tribes, carried on a protracted war against the Romans, in the reign of M. Aurelius; it was not brought to a close until his son Commodus, in A. D. 180, purchased peace of the barbarians. 3. The *Quādi*, in the south-east of the Marcomanni, with whom they were always closely united, and with whom they had probably migrated into those parts. In the reign of Tiberius, they formed a kingdom under the protectorate of Rome, but in the great Marcomannian war they joined their kinsmen. At the end of the fourth century, the Quadi disappear from history, being probably merged in the Suevi. 4. The *Alemanni*, that is, all men, a confederacy of several tribes, between the Rhine, Main, and Danube, but afterwards extending as far as the Alps and mount Jura. They came in contact with the Romans, in the reign of Caracalla, A. D. 214, and carried on a succession of wars against them in Gaul and southern Germany, and even invaded Italy. In the end they permanently established themselves in the east of Gaul and Switzerland. From them the French still call all Germans *Allemands*.

7. The principal islands known to the ancients in the German Ocean and the Baltic are: *Glessaria* (*Ameland*), off the Frisian coast, derived its name from *glessum*, i. e., amber, for its real name is said to have been *Austeravia*. *Burchana* (*Borkum*), to the north-west of the former, was also called *Fabaria* or the island of beans. *Rugia* or *Rhugium* (*Rügen*), off the coast of the Baltic, was the chief seat of the worship of Hertha, the goddess of the earth. *Codanonia* (*Seeland*), so called from its being situated in the Sinus Codanus. *Alociae Insulae*, a group of islands placed by Ptolemy off the western coast of the Cimbrian Chersonesus; but as there are no islands in that part, it is believed that they ought to be looked for on the east of the Chersonesus. *Insulae Saxonum*, a group of islands not far from the mouth of the Albi, of which

the modern Heligoland was no doubt one ; but the others are uncertain.

All the rest of the north of Europe, consisting, as it was thought, of one large island, called *Scandia* or *Scandinavia* (*Sweden, Norway, and part of Finland*), was regarded by the ancients as part of Germania. It was believed to contain a vast mountain, *Sevo*, and to be inhabited by the *Helleviones* or *Suiones* and *Sitones*.

8. The Romans came in contact with the tribes on the south of the Danube, soon after the conquest of Macedonia, and wars were repeatedly carried on against some of them ; but it was not till the time of Augustus that the whole country between the Danube and the Alps was subdued, and the emperor then divided the whole of that region into four provinces, *Vindelicia*, *Raetia*, *Noricum*, and *Pannonia*.

9. *Vindēlicia* was bounded on the north by the Danube, which separated it from Germania, on the west by the country of the *Helvetii*, on the south by *Raetia*, and on the east by the river *Oenus* (*Inn*). The country, accordingly, comprised a portion of modern Swabia, Bavaria, and the northern part of Tyrol. It was conquered by Tiberius, in the reign of Augustus, and formed, originally, part of the province of *Raetia*, that is, it was called *Raetia Secunda*, while *Raetia* in its limited sense was called *Raetia Prima*. But in the course of time the name *Vindelicia* prevailed. Its rivers are for the most part tributaries of the Danube, such as the *Licus* (*Lech*), with its tributary the *Virido* or *Vindo* (*Werlach*), the *Isarus* (*Isar*), and *Oenus* (*Inn*). The *Lacus Brigantinus* (*lake of Constance*) in the south-west also belonged to *Vindelicia*. The greater part of the country is a plain, but the southern portion is mountainous, containing the northern slopes of the *Raetian Alps*. The chief inhabitants of this province, called *Vindelici*, were believed to have derived their name from the rivers *Vindus* and *Licus*, but they were in all probability a Celtic race, like the people then inhabiting *Raetia*. Less important tribes were the *Brigantii*, about the lake of *Constance*, the *Licatii* on the *Licus*, and the *Breuni* in the south-east of the country. The principal town of *Vindelicia* was *Augusta Vindelicorum* (*Augsburg*), at the confluence of the *Vindo* and *Licus*, which was made a Roman colony in A. D. 14, and became the ordinary residence of the Roman governor of the province. Besides

this town, the following deserve notice: Brigantium (*Bregenz*), at the south-eastern extremity of the Lacus Brigantinus; and Reginum or Castra Regina (*Regensburg, Ratisbon*), previously called Artobriga, on the Danube, an important commercial town, and a great military station.

10. **Raetia**, or less correctly **Rhaetia**, south of Vindelicia, was bounded on the west by the country of the Helvetii, on the east by Noricum, and on the south by Gallia Cisalpina, and accordingly corresponds to the modern Grisons, and a great part of Tyrol. It was conquered by the Romans at the same time as Vindelicia, with which at first it formed one province, whence some writers speak of Augusta Vindelicorum as a town of Raetia. This province is altogether an Alpine country, being traversed by a great chain of the Alps, the Alpes Raeticae. These mountains contain the sources of the Oenus, and of the principal rivers of northern Italy, such as the Athesis (*Adige*) and Addua (*Adda*). The valleys between these mountains, however, produced corn, and an excellent kind of wine. Tradition describes the most ancient inhabitants of those Alpine regions as Etruscans, who had been driven out of Italy by the Celts; modern writers inverting this tradition believe that the Etruscans (*Rasena*) originally dwelt in Raetia, and thence migrated into Italy. Certain it is that at the time when the Romans became acquainted with the country, it was inhabited by rapacious and warlike Celts, who much annoyed the Romans by their marauding inroads into Italy. The Raeti appear to have been divided into several tribes, such as the Lepontii, Vennōnes, Tridentini, Breuni, Genauni, &c. The more important among the few towns in this province were Tridentinum (*Trent*), on the eastern bank of the Athesis; Maia (*Meran*), higher up on the same side of the same river; and Veldidena (the convent of *Wilden*), near the Oenus, where ancient remains still attest the importance of the place.

11. **Noricum**, on the east of Vindelicia and Raetia, was bounded in the north by the Danube, in the east by Pannonia, and in the south by Pannonia and Gallia Cisalpina. In the north-east it was separated from Pannonia by Mons Cetius, and on the south by the river Savus (*Save*), the Alpes Carnicae and mount Oera. The province thus embraced the greater part of modern Styria and Carinthia, a portion of Bavaria and Austria with Salzburg. The country derived

its name from the town of Noreia, and is, like Rætia, thoroughly mountainous, for it is not only traversed by one of the main chains of the Alps, the Alpes Noricae, but is also surrounded by mountains on the south and on the east. The mountains of Noricum contained much iron and some gold, and the sword manufactures of Noreia were celebrated in antiquity. The great body of the inhabitants of the country were Celts, belonging to the race of the Boii; but they were expelled about B. C. 86. At the time when the Romans conquered the country, the chief tribe was that of the Taurisci, about Noreia, from which town they were called Norici; they were conquered by Tiberius and Drusus, in the reign of Augustus, and their country was made a Roman province. The principal rivers, independently of the Danubius and Oenus, were the Anisus (*Ens*), Murus (*Muhr*), Dravus (*Drave*), Savus (*Save*), and Juvävus (*Salzach*). The chief town was Noreia (*Neumarkt* in Styria), the capital from which the whole province derived its name, situated at a short distance from the southern bank of the Murus. In B. C. 113, the consul Papirius Carbo was defeated in its neighbourhood by the Cimbri, and in the time of Cæsar it was besieged by the Boii. Other important towns were Juvavia (*Salzburg*), on the Ivarus, a tributary of the Oenus; it was founded by Hadrian, and became the residence of the governor of the province; but it was destroyed by the Heruli in the fifth century. Lentia (*Linz*), on the Danube; Laureacum (*Lorch*), at the confluence of the Anisus and the Danubius, was a strongly fortified town, and the station of a portion of the Danubian fleet.

12. **Pannonia** was bounded on the west by Noricum and Italy, from which it was separated by mount Cetius and the Alpes Juliae, on the south by Illyricum, where the Savus formed the boundary, and on the north and east by the Danube, which separated it from Germania and Dacia. Pannonia thus comprised the eastern part of Austria, Styria, Carinthia, Carniola, Hungary, between the Danube and Save, Slavonia, and portions of Croatia and Bosnia. The mountains in the south and west belong to the Alps, and are called by the general name of Alpes Pannonicae. The northern and eastern parts contain large and fertile plains. The chief rivers of Pannonia are the Dravus (*Drave*), the Savus (*Save*), and the Arrabo (*Raab*), all of which flow into the Danube. The Pannonii, the inhabitants of the country,

are called by Greek writers, Paeones, and may have been a people of the same stock as the Paeones in Thrace, but some writers believe that they were a branch of the Illyrians. They are described as faithless and treacherous, though it is evident that they must have been brave and warlike. They maintained their independence until, after the subjugation of the Illyrians, in B. C. 85, the Romans turned their arms against them and conquered their country. During the revolt of the Dalmatians and Illyrians, the Pannonians also rose against Rome, but were defeated after a desperate struggle, which lasted for three years, from A. D. 7 till 9. After this war, Pannonia seems to have been constituted a Roman province; but on the death of Augustus, in A. D. 14, an insurrection broke out among the troops stationed there, and was not quelled without great difficulty. After this time we always find large masses of Roman troops stationed in the country, partly to keep the people in submission, but still more to protect the frontiers of the empire against the inroads of the northern and eastern barbarians, for which purpose numerous fortresses also were built along the banks of the Danube. The magnitude and importance of this province induced the Romans, soon after its conquest, to divide it into two parts, the western or upper part being called Pannonia Superior, and the lower or eastern Pannonia Inferior, which were separated by a straight line from the mouth of the Arrabo to the town of Servitium on the Savus. At a later period again, other divisions were made, and a portion of lower Pannonia was constituted a distinct province under the name Valeria. In the middle of the fifth century, Pannonia was taken by the Huns, and afterwards passed into the hands of the Ostrogoths and the Longobards. The most important among the Pannonian tribes were the Scordisci, who seem to have been the remains of an ancient Celtic population.

The chief towns in Pannonia were: *Vindobona*, also called *Juliobona* (*Vienna* or *Wien*), on the Danube, was originally a Celtic town, but under the Romans it became a municipium, and a place of considerable importance, being the chief station of the Danubian fleet. In A. D. 180, the emperor M. Aurelius died there. Attila, the chief of the Huns, took and plundered the town, but afterwards it reappears as a flourishing place. *Carnuntum*, likewise on the Danube, east of Vindobona, was originally a Celtic

place, but afterwards became a Roman municipium and colony. It was one of the strongest fortresses on the Danube, and during the great Marcomannian war, M. Aurelius resided in it. After being destroyed by German invaders, during the 4th century, it was rebuilt, but finally destroyed by the Hungarians in the middle ages; ruins of it now exist between Altenburg and Petronell. *Poetovio* or *Petovio* (*Pettau*), on the Dravus, at the point where it enters Pannonia from the west, was made a Roman colony, probably by Hadrian or Trajan, for it bore the surname of Ulpia. The ancient town, which was an important military station, was probably opposite the modern Pettau, on the right bank of the river. *Aemona* or *Emona* (*Laybach*), a very ancient town not far from the mouth of the Savus, was afterwards made a Roman colony. *Siscia* or *Segestice* (*Sissek*), on an island formed by the rivers Savus, Colapis, and Odra, was a strongly fortified place, and after its conquest by Tiberius, became the most important town of Pannonia, but at a later period its greatness declined in proportion as that of Sirmium rose. *Sirmium*, on the north bank of the Savus, not far from its junction with the Danube, was originally a town of the Taurisci, and under the Romans gradually rose to the rank of the chief city of Pannonia. It was celebrated for its manufacture of arms, and contained many splendid public buildings, such as an imperial palace, and the residence of the admiral of the Danubian fleet. The emperor Probus was born there. Ruins of this city still exist near the small town of *Mitrovitz*. *Taurunum* (*Semlin*), a strongly fortified place at the confluence of the Savus and Danubius. *Cibālis* or *Cibālae*, not far from the banks of the Danube, between the Savus and Dravus, was the birth-place of the emperors Valentinian and Gratian, and in its neighbourhood Constantine gained a victory over Licinius, in A. D. 314. *Mursa* or *Mursia* (*Esseck*), on the Dravus, not far from its junction with the Danube, was made a colony by Hadrian, and became the residence of the governor of Lower Pannonia. In A. D. 351, Magnentius was defeated there by Constantine II. *Savaria* or *Sabaria* (*Stein am Anger*), in the north-west of Pannonia, was made a colony by the emperor Claudius; many Roman antiquities have been found there in modern times.

BOOK III.

ASIA.

THE name Asia (*Ἀσία*), and poetically sometimes *Asia terra* (*Ἀσίς αἴη*), is believed by some to be of eastern origin, and to signify "the land of light," or "of the rising sun;" it seems to have been first applied by the Greeks to the western part of what is commonly called Asia Minor, Lydia, or a town in Lydia, being said to have at one time been called Asia. From this part it was gradually extended in all directions. Some of the legends connected with the heroic age of Greece seem to suggest that the early Greeks were tolerably well acquainted with the western portions of Asia, and the coasts of the Euxine; but the information possessed by them was based upon mere rumors and reports they had heard from Asiatics themselves, and from Phœnician merchants. The colonies founded by the Greeks on the coasts of Asia Minor after the Trojan times, brought them into contact with the inhabitants of the interior, and their subsequent connection with Persia and Egypt must have furnished them with ample stores of information. The conquests of Alexander at last opened all Asia, as far as the Indus, to the view of the Greeks. The Romans did not, indeed, advance as far eastward as the Macedonian conqueror had done, but they penetrated further north, into the mountains of Armenia, and heard of the existence of a great caravan route between India and the shores of the Caspian. Thus the knowledge possessed by the ancients of Asia was limited even in their best days, to the countries sloping down towards the south from the great mountain chain of the Caucasus, and its prolongation beyond the Caspian to the Himalayahs. Of the rest they only knew that for the most part it was inhabited by nomadic tribes. Almost all ancient geographers, however, agree in their opinion that Asia was the largest of the three continents, and all believed it to be

surrounded by the Ocean (in the south by the Oceanus Indicus, in the east by the O. Eous, and in the north by the O. Scythicus), except in those parts where it is connected with Europe and Africa. Towards Europe the boundary was formed by the river Tanais (*Don*), the Palus Maeotis (*Sea of Azov*), the Pontus Euxinus (*Black Sea*), the Propontis (*Sea of Marmora*), the Hellespontus (*Dardanelles*), and the Mediterranean. In the south-west the more ancient geographers regard Egypt as a part of Asia, and describe the Nile as the boundary, but later geographers more correctly consider the isthmus of Suez as the natural boundary between Asia and Africa.

In regard to the divisions of Asia, it must be observed that the ancients divided western from eastern Asia, either by the river Halys or by mount Taurus; according to the former they distinguished Asia within the Halys, ἐντὸς Ἑλλήνων ποταμοῦ or τὰ κάτω τῆς Ἀσίας, i. e., western Asia, and Asia beyond the Halys (τὰ ἄνω Ἀσίας), or upper Asia. When taking mount Taurus as the boundary, they distinguish Asia intra Taurum (ἐντὸς τοῦ Ταύρου), i. e., the part of Asia on the north and north-west of that mountain, and Asia extra Taurum (ἐκτὸς τοῦ Ταύρου), embracing all the rest. Sometimes, moreover, the Euphrates is taken as the boundary between western and eastern Asia; but the custom now generally in use of distinguishing the western peninsula by the name of Asia Minor, from the rest as Asia Major, does not occur in any ancient writer previous to the fourth century after Christ. The boundary between the two was formed by an imaginary line, from Trapezus, on the coast of the Euxine, to the bay of Issus. Independently of all this, the name Asia was applied by the Romans to the province formed of the kingdom of Pergamus, which was bequeathed to them, in B. C. 133, by the will of the last Attalus.

We shall, in the following description, for the sake of convenience, adopt the division into Asia Minor and Asia Major.

CHAPTER I.

ASIA MINOR.

1. **Asia Minor** (*Anatolia* or *Natolia*), the western peninsula of Asia, was bounded in the north by the Euxine, the Bosphorus, the Propontis, and the Hellespont (*Dardanelles*); on the west by the Aegean (the *Archipelago*), on the south by the Mediterranean, and on the east by the chain of mountains running on the west of the upper course of the river Euphrates, and on the south-east by mount Amanus. The whole of this peninsula, and especially the western parts, were extremely fertile, and one of the most productive and most beautiful countries in the world; it is richly intersected by mountains and rivers, and abounds in minerals and excellent harbours. Mount *Taurus* (Ταῦρος) extends in several branches over nearly the whole of the southern parts, especially in the north of Cilicia, taking its rise on the eastern coast of Lycia, opposite the Chelidonian islands. The chain of *Antitaurus* (Ἀντίταυρος) is properly speaking a continuation of mount Taurus, running from Cilicia, in a north-eastern direction, into Cappadocia. Mount *Amanus* (Ἀμανός), in the south-east, forms the boundary between Asia Minor and Syria. The Scoedis and Paryadres, in the north-east, are continuations of Antitaurus. The most important rivers are: the *Halys* (Ἁλὺς; *Kisil Irmak*), the greatest in all Asia Minor, has its source in mount Paryadres, on the borders of Armenia Minor, and Pontus, and after a long course in a south-western direction, turns to the north-west through Cappadocia, and discharges itself into the Euxine, between the towns of Sinope and Amisus. This river is of great importance in the history of Asia Minor, and formed, at one time, the boundary between the Lydian and Persian empires. The *Sangarius* (Σαγγάριος; *Sakaria*), next to the Halys, the largest river in the peninsula, has its source in mount Adoreus, near the town of Sangia, on the borders of Galatia and Phrygia, and empties itself into the Euxine, on the west of the city of Heracleia. The *Hermus* (Ἑρμὸς; *Gediz Chai*) rises in mount Dindymene in Phrygia, and flows in a western direction through Lydia into the Aegean sea, between Phocaea and Smyrna. The *Mae-*

ander (Μαίανδρος; *Menderesh* or *Meinder*) has its sources in mount Aulocrenas, near Celaenae in the south of Phrygia. It flows in numerous windings, which have rendered its name proverbial, in a western direction, into the Aegean, between Myus and Priene; it is navigable only up to a certain point. The *Sarus* (Σάρπες; *Seihun*), in the south-east of the peninsula, rises in mount Antitaurus, in the centre of Cappadocia, and flows through Cilicia in a winding course into the sea on the south-east of Tarsus, being at its mouth about 300 feet in breadth. The *Pyramus* (Πύραμος; *Jaihan*), rises in the chain of Antitaurus, in the south-east of Cappadocia, and flows through Cilicia as a deep and rapid river, about 600 feet in width, emptying itself into the sea near Mallus.

The inhabitants of Asia Minor appear from early times divided into numerous tribes, but all of them were either of Indo-Germanic or of Semitic origin. Those of the former race, which seems to have formed the most ancient population, were more or less akin to the great race commonly called Pelasgian, of which a large portion occupied the south-eastern parts of Europe. The tribe of this race most widely spread in Asia Minor, was that of the Phrygians, of which branches extended even into Europe. At a later time tribes of the Syrians, a Semitic race, migrated into Asia Minor, and established themselves in various parts. To these populations of Asia Minor must be added the numerous Greek colonies on all its coasts, which ultimately carried Greek civilisation into every part of the peninsula. After the time of Alexander the Great, a numerous body of Celts, who had crossed over from Europe, after roaming about for a long time, established themselves in the central part of Asia Minor, called after them Galatia. But these Celts, too, in the course of time, became Hellenized, whence they are often called Gallograeci.

2. **Mysia** (Μυσία or Μυσὶς αἰα), the north-western part of Asia Minor. The name is identical with that of Moesia on the Danube, for the Moesians in Europe, and the Mysians in Asia Minor, were branches of the same people. These Mysians originally inhabited only a small district in the north-west of the country, which, in the arrangements made under Augustus, obtained the name of Mysia; the part then added, extended southward as far as the river Caicus, so that in the south it bordered on Lydia. Its eastern frontier

was not accurately fixed by the ancients, though the river Rhyndacus ('Ρυνδακός, *Lupad*) and mount Olympus are generally regarded as forming the boundary between Mysia, Bithynia, and Phrygia. The country of Mysia was divided into five smaller districts, viz: 1. Mysia Minor or Hellespontus, the district along the north coast; 2. Mysia Major, the south-eastern part, with a small district of the coast between Troas and Aeolis; 3. Troas, the north-west corner of the country, between the Aegean and the Hellespont; 4. Aeolis, the southern part of the west coast, extending even beyond the southern frontier of Mysia, so as to embrace a portion of the coast of Lydia, derived its name from the Aeolian colonies established along that coast soon after the Trojan war; and 5. Teuthrania, the south-western angle of the country, where, in early times, a king, Teuthras, was said to have established a small kingdom. This part is sometimes called Pergamene, from its chief city of Pergamum. The division, we have here adopted, is the one we find established during the early part of the Roman empire; in earlier and later times the country was differently divided. When Asia fell into the hands of the Romans, Mysia, having previously belonged to the kingdom of Pergamum, became a part of the Roman province of Asia.

Mysia was, for the most part, a mountainous country, its main chains being those of Ida in the west, of Olympus in the east, and of Temnus in the south-east, all of which are terminal branches of the north-western part of mount Taurus. Their prolongations to the sea-coast formed several important bays and promontories. The chief bays are that of Adramyttium (Sinus Adramyttenus, *Adramytti*), between Lesbos and the continent of Asia; and that of Elaea (Sinus Elaiticus, gulf of *Chandeli*). The principal promontories are Sigeum (cape *Yenicheri*), Lectum (*Baba*), Cane (*Coloni*), and Hydria (*Iokia*). The rivers of Mysia are numerous, and some of them are very celebrated through the ancient poets, but few are of geographical importance. The most celebrated are: the Rhyndacus, rising in mount Dindymene, and flowing in a north-western direction into the Propontis, after having been joined by the Macestus (Μάκιστος; *Suserlu Chai*), below lake Apolloniatis. In B. C. 73, Lucullus gained a great victory over Mithridates, on the banks of the Rhyndacus. The Tarsius (Τάρσιος, *Kara Dere Su*) flows from

mount Temnus, and joins the Macestus. The Aesepus (Αἰσηπος) rises in mount Ida, and flows into the Propontis on the west of Cyzicus. The Granicus (Γράνικος, *Kodscha Chai* or *Dimotico*) rises on the northern summit of mount Ida, and flows into the Propontis on the east of Priapus. On its banks Alexander the Great first defeated the Persians in B. C. 334, and Lucullus routed Mithridates in B. C. 73. The Rhodius (Ῥόδιος), a small stream of Troas, rising in the lower slopes of mount Ida, and flowing into the Hellespont near Abydos, after having received the waters of the Selleeis from the west. The Scamander (Σκάμανδρος, *Mendere*), also called Xanthus, flowed from mount Ida, and a little distance below the city of Troy received the waters of its no less celebrated tributary, the Simoeis (Σιμόεις, *Gumbrek*), together with which it flowed into the Hellespont. The courses of these little rivers are now much altered, so that the identification is a matter of considerable difficulty. The Satnioeis (Σαρνίοεις, *Tuzla*), in the south of Troas, which likewise had its source in mount Ida, flowed into the Aegean in the north of cape Lectum. The Evenus (Εὐνός, *Sandarlı*), rising in mount Temnus, flowed into the Aegean south of Pergamum. The Caicus (Καῖκος, *Aksou* or *Bakir*), lastly, had its source in mount Temnus, and discharged itself into the bay of Cyme.

The principal towns of Lesser Mysia, along the Hellespont and Propontis, were: *Abydos* (Ἄβυδος), a Milesian colony, nearly opposite to Sestos, a little above which Xerxes, in B. C. 480, built a bridge of boats across the Hellespont. *Lampsacus* (Λάμψακος, *Lapsaki*), likewise on the Hellespont, where it had a good harbour; it was a colony of Phocaea, was celebrated for the wine growing in its vicinity, and for being the birth-place of the historian, Charon, and several philosophers and rhetoricians. *Parium* (Πάριον, ruins near *Kemer*), on the Propontis, east of Lampsacus, was a colony of Milesians, mixed with Parians and Erythraeans. It had a good harbour, and soon became a flourishing place. Under Augustus it was made a Roman colony. *Priapus* (Πρίαπος), east of Parium, with a small, but excellent harbour, was a colony of Miletus, and the chief seat of the worship of the god Priapus. *Zelea* (Ζέλεια), on the river Aesepus, at the northern foot of mount Ida. *Cyzicus* (Κύζικος), now in ruins, one of the most ancient and most

powerful Greek cities in Asia Minor, was situated on the south side of an island of the same name in the Propontis; the island was connected with the main-land by two bridges, which were afterwards formed into a mole, so as to change the island into a peninsula. By means of this mole, two harbours were formed. The city was believed to have been originally founded by Doliones, who had been expelled from Thessaly, but it was afterwards colonised afresh by Milesians. Cyzicus was famous for its magnificent public buildings, and was regarded as one of the finest cities in the ancient world. Like the rest of Asia Minor, it became subject to Persia, and remained in that condition until shortly after the peace of Antalcidas. It then maintained its freedom under the Macedonians, and allied itself successively with the kings of Pergamum and with the Romans. Mithridates of Pontus, in B. C. 75, besieged it by land and by sea, and its gallant defence on that occasion was rewarded by the Romans with the title of *libera civitas*, which, however, it lost in the reign of Tiberius. The town suffered much from an earthquake in A. D. 443, and was finally destroyed in A. D. 675 by the Arabs. Not far from Cyzicus was the island of *Proconnesus* (now the island of *Marmora*), as well as several smaller islands.

If we now turn to Aeolis or the western coast of Mysia, we find the following towns: *Cyme* (Κύμη, *Sanderli*), in the south, on a bay named after it the *Sinus Cumaeus*, but also called *Sinus Elaiticus*, possessed a good harbour. It was founded by Aeolians from Locris, and was itself the mother city of Cumae in Campania, and of Side in Pamphylia. Hesiod and the historian Ephorus were natives of Cyme. *Temnus* (Τέμνος), 30 miles south of Cyme, on the river Hermus, was nearly destroyed by an earthquake in the reign of Tiberius, and seems soon afterwards to have been abandoned altogether. *Larissa* (Λάρισσα), between Temnus and Cyme, on the north side of the Hermus. Cyrus was said to have established a body of Egyptians in the place, whence it is sometimes called the Egyptian Larissa. *Myrina* (Μύρινα), on the coast, north of Cyme, is said to have been founded by Amazons, but was ultimately colonised by Aeolians. Under the empire it was twice destroyed by an earthquake, but was each time rebuilt. It was the birth-place of the poet Agathias. *Gryneum* (Γρύνσιον), on the coast of

the Sinus Elaïticus, 40 stadia from Myrina; was celebrated for its temple and oracle of Apollo. Parmenio, one of Alexander's generals, destroyed the city, and sold its inhabitants as slaves, after which it was never rebuilt. *Elaea* ('Ελαία, *Kliseli*), at a short distance from the mouth of the Caicus, was afterwards the port town of Pergamum. It was destroyed in B. C. 90 by an earthquake. The bay on which it was situated was called after it Sinus Elaïticus. *Pitāne* (Πιτάνη, *Sanderli*), west of Elaea, likewise on the Sinus Elaïticus, was the birth-place of the philosopher Arcesilaus, and was almost entirely destroyed by an earthquake in the reign of the emperor Titus. *Pergamum* (Πέργαμον; *Bergamah*), a celebrated city on the banks of the Caicus, at the point where this river is joined by two small tributaries, the Ceteius and the Selinus. The Caicus was navigable up to Pergamum, so that the city had free communication with the sea. It was originally a small mountain fortress, but during the period after Alexander the Great, it rose to the rank of the capital of a considerable kingdom to which it gave its name; and when in B. C. 133 this kingdom was bequeathed by its last king to the Romans, it became the capital of the province of Asia. During the short period of its greatness, it was a seat of literature, learning, and art, not much inferior to Alexandria in Egypt. The city was situated at the foot and on the slope of two steep hills, on one of which the ruins of its acropolis still exist, while the plain below contains the ruins of temples, of a theatre, an amphitheatre, a stadium, and other great buildings. Under the Roman dominion, this city still continued to flourish, and was one of the earliest seats of Christianity. Under the Byzantine emperors, Pergamum lost its importance, as Ephesus became the capital of Asia. *Adramyttium* ('Αδραμύττιον, *Adramyti*), not far from the head of the large bay to which it gave the name of *Sinus Adramyttenus*. *Atarneus* ('Αταρνεύς, *Dikeli Koi*), at the foot of mount Cane, on the coast opposite the island of Lesbos, was a colony of Chios; Aristotle resided some time in this place as the guest of the tyrant Hermias. *Antandrus* ('Ανταδρίς, *Antandro*), on the coast of the bay of Adramyttium, at the foot of mount Ida, was one of the Aeolian colonies. *Gargara* (Γάργαρα), on the same bay, west of Antandros, was situated on the summit of a hill, and was believed to be an ancient town of

the Leleges; but when at a later time Milesians settled there, the town was removed to a less lofty and exposed situation. *Assus* ('Ασσός, *Asso*), on the same bay, west of Gargara, was the birth-place of the philosopher Cleanthes.

The most important towns in Troas, were: *Hamaxitus* ('Αμαξιτός), a small town near the south-western coast, north of cape Lectum, was said to have been founded by Teucrians from Crete; after the time of Alexander, Lysimachus removed its inhabitants to Alexandria Troas. *Chrysa* (Χρύσα), on the coast north of Hamaxitos, possessed a temple of Apollo Smintheus. It is a celebrated place in the Iliad, but was destroyed at an early period, and rebuilt on a height further from the sea; but this place likewise decayed in consequence of the rise of the neighbouring Alexandria Troas to which its inhabitants were removed. *Larissa* (Λάρισα), a little to the north of Chrysa, was in ruins as early as the time of the Persian wars. *Coloniae* (Κολωναί), to the north-east of Larissa, was a place of some celebrity, but was in ruins as early as the time of Pliny. *Alexandria Troas* ('Αλεξανδρία ἡ Τρωάς; *Eski Stambul*), also called simply *Troas*, on the coast north of Larissa, was founded by Antigonus, who named it Antigoneia; but it afterwards assumed the name of Alexandria. It continued from that time to be a very flourishing city, both under the Greeks and under the Romans. Its situation was thought so favorable, that both Cæsar and Constantine are said to have contemplated making it the capital of the empire. *Sigeum* (Σίγειον), at the foot of the promontory of the same name, about which the Athenians, in early times, waged war with the Aeolians. Afterwards it was the residence of the Pisistratids, after their expulsion from Athens. The town was destroyed by the people of Ilium, soon after the time of Alexander. *Rhoeteum* ('Ροίσιον), on the promontory of the same name, is probably the place now called *Paleocastro*. *Ilium* or *Ilios* ('Ιλιον, 'Ιλιος), more commonly known by the name of *Troja* (Τροία) or Troy, was the chief city of the district called Troas, which derived its name from it. It was situated on a rising ground, above the plain of the rivers Scamander and Simoeis. On a hill to the east of it rose its acropolis, called Pergamum or Pergama. The city was protected by strong and lofty walls, said to have been built by Apollo and Poseidon. This famous city was destroyed by the Greeks,

according to tradition, in the year B. C. 1184, but was afterwards rebuilt, though we do not know by whom or when this took place. This new city is commonly supposed to have been built in a different locality from the old one, and further removed from the sea. This view, which was first started by Demetrius of Scepsis, and adopted by Strabo, in order to make the Trojan war as described by Homer more consistent with the nature of the locality, is now generally abandoned by the best critics, and there can be no doubt that both New and Old Ilium occupied the same site. The spot where Ilium once stood, is now covered with ruins, and bears the name of *Kissarlik*. We may observe that the inhabitants of New Ilium were Aeolians. *Dardānus* (Δάρδανος), on the coast of the Hellespont, between Ilium and Abydos. This ancient city is mentioned by Homer, but a later one of the same name was founded by the Aeolians, at some distance from it. As Troy was believed to have been founded by Dardanians, and the Trojans to be the ancestors of the Romans, both towns were made free cities at the time when the Romans became masters of Asia. The peace between Sulla and Mithridates was concluded there in B. C. 84. The town of Dardanus has given the name of *Dardanelles*, to what was anciently called the Hellespont. *Thebe* (Θήβη), to the south-east of Troy, near the bay of Adramyttium, is celebrated in the Homeric poems, but seems to have perished at an early time, for in the days of Strabo it was in ruins, and afterwards disappears altogether. Still further inland we have to notice the town of *Scepsis* (Σκῆψις, *Eski Upshi*), on the eastern slope of mount Ida, not far from the sources of the Aesepus; it is celebrated in history as the place where the works of Aristotle and Theophrastus are said to have been buried, and whence they are said to have been brought to Athens. Scepsis was the birth-place of the philosopher Metrodorus, and the grammarian Demetrius.

3. **Lydia** (Λυδία), the country about the middle of the western part of Asia Minor, was bounded by Mysia in the north, by Phrygia in the east, by Caria in the south, and by the Aegean in the west. In the early times the boundaries of this country were extremely fluctuating, for originally it was only an inland country, and the sea-coast being occupied by the Greek Ionian colonies did not belong to it; but when Lydia rose to the rank of a powerful kingdom, it em-

braced nearly the whole of the Asiatic peninsula, as far east as the river Halys. In the time of the Romans, lastly, the name Lydia was restricted to the above-mentioned extent, though the exact lines of demarcation even then are not the same in all authorities; some, e. g., making the Maeander the southern boundary, and others the range of mount Mesogis in the north of the Maeander. Mount Tmolus is another range running from east to west on the north of the Cayster, and these two ranges divide Lydia into two unequal valleys, of which the southern one is watered by the *Cayster* (Καϊστρος, *Kara Su*), rising in the eastern part of mount Tmolus, and the northern and larger one by the *Hermus* (Ἑρμος, *Gediz Chai*), which has its sources in mount Dindymene in Phrygia. These valleys were most beautiful and fertile, and the valley, or rather plain, of the Hermus, is one of the finest countries on earth. The eastern part of Lydia, about the upper course of the Hermus, is an elevated plain called *Καραεκαυμένη*, that is, the burnt district, so called from the volcanic nature of the ground. The coast country in the west is often called Ionia, from the Ionian colonies established there.

In the earliest legends the country is called *Meonia* or *Maeonia* (Μηονία or Μαιονία), and its inhabitants Maeonians, who seem to have been quite different from the later inhabitants or Lydians, and to have been closely connected with the wide-spread race of the Pelasgians. At the time when the Lydians were in possession of the country, the Maeonians were confined to a district in the eastern part of the land. Who the Lydians were is uncertain, though they are said to have been connected with the Mysians and Carians. They formed a kingdom of which Sardes was the capital, and of which the traditions go back far beyond the time of authenticated history. The last, and really historical dynasty of Lydian kings reigned from B. C. 716 to 546, when the empire was overthrown by Cyrus, king of Persia, and changed into a Persian province or satrapy. Under their own kings, the Lydians appear to have been a very industrious and prosperous people, and by no means wanting in martial qualities; they even seem to have exercised a considerable influence upon the neighbouring Greek colonies. Various inventions and processes in working in metal are ascribed to them. Gold and silver were first coined in Lydia,

and the former metal was found in abundance in mount Tmolus, and in the sand of the small river Pactolus. But under the Persian dominion, the Lydians degenerated into effeminacy, for which they became proverbial. Their language and national institutions gradually disappeared, the people, like almost all the nations of Asia Minor, adopting the civilisation of the Greeks. Before the country came into the hands of the Romans as a part of the kingdom of Pergamum, Lydia was successively ruled over by the Macedonians, Syrians, and the kings of Pergamum.

4. The principal towns of Lydia, are : *Sardes* (Σάρδεις, *Sart*), the capital of the whole country, on the small river *Pactolus* (Πακτωλός), a southern tributary of the Hermus ; it was situated at the northern foot of mount Tmolus, on a lofty and precipitous spur of which stood its almost impregnable acropolis. This stronghold was said to have been built by Meles, an ancient king of Lydia. It was surrounded by a triple wall, and contained the palace and treasury of the kings. The rest of the city stood in the plain on both sides of the Pactolus, was lightly built, and was several times destroyed by conflagrations, first by the Cimmerians, then by the Greeks in their revolt against Persia, and lastly by Antiochus the Great ; but it was on each occasion rebuilt. Sardes lost its importance during the rise of the kingdom of Pergamum, when this latter city became the capital of western Asia. But it still continued to be a place of considerable importance, even under the Romans, who made it the seat of a *conventus juridicus*. In the reign of Tiberius it was almost entirely destroyed by an earthquake, but was rebuilt with the emperor's aid. It was finally destroyed in the middle ages. Its remains, at present, extend over a large space, but there is scarcely anything remarkable among them, except a few pillars and traces of the triple wall on the acropolis. Near Sardes was an artificial lake called Κολοιή or λίμνη Γυγαίη, Gygaeus Lacus, surrounded by the tombs of the Lydian kings, and near it a tomb, believed to be that of king Alyattes, may still be seen. *Magnesia* (Μαγνησία, *Manissa*), commonly with the addition *ad Sipylum* (πρὸς or ὑπὸ Σιπύλῳ), at the foot of mount Sipylus, and on the southern bank of the Hermus, is celebrated as the place where, in B. C. 190, the two Scipios gained their decisive victory over Antiochus the Great. Though, like many other

towns, it suffered much from the great earthquake which occurred in the reign of Tiberius, it continued to be a place of some importance, down to a late period. *Larissa* (Λάρισσα), in the plain of the Cayster, with a famous temple of Apollo.

By far the most important towns of Lydia, were the Ionian colonies, on the coast from Phocaea in the north to Miletus in Caria. It was in this district that the fruits of Greek civilisation were first matured, for the Ionians were at a very early period distinguished for their progress in art and literature, no less than for their commercial activity and enterprise, and this spirit was fostered by the extremely favorable position of the colonies, and the delicious climate of the country. The number of these Ionian cities was twelve, of which the following were situated on the coast. *Phocaea* (Φώκαια, *Karaia Fokia*), the most northern among the Ionian cities, near the southern entrance of the Sinus Elaiticus; it belonged, originally, to Aeolis, being within the territory of Cyme, but was given up to Ionian colonists. The town had two very good harbours, *Naustathmos* and *Lampter*, and soon became a most powerful maritime state, and the mother city of colonies in the far west, such as *Masilia* in Gaul and *Maenaca* on the south coast of Spain. After the conquest of Ionia by the Persians, the city gradually declined, and after the revolt of the Ionians, most of its inhabitants quitted their native land and founded the colony of *Aleria* in Corsica. Those who remained behind in Asia, appear to have risen again, at least to great material prosperity, for at the time when it came into the hands of the Romans, rich booty was found by the conquerors. After that time it seems to have gradually decayed. *Smyrna* (Σμύρνα, *Smyrna* or *Izmir*), near the head of the bay into which the river Hermus flows, on the banks of the little river Meles. Its situation was the most favorable for a commercial city that could have been chosen. It was, originally, an Aeolian colony, founded by Cyme, but at an early period it fell by a stratagem of the Colophonians, into the hands of the Ionians, and henceforth remained one of the Ionian cities. In the reign of the Lydian king Sadyattes, *Smyrna* is said to have been destroyed, and its inhabitants to have been compelled to live in open villages; there is reason, however, for believing that the old city still continued to

exist. At a still later period it appears to have been entirely abandoned, and a New Smyrna was built on the south side of the same bay, nearly opposite the old town. This new city was founded by Antigonos, and extended and embellished by Lysimachus; it stood partly on the shore and partly on the slope of a hill, and possessed a most excellent harbour, in which the largest ships could lie along-side the quays. The streets were built with great regularity, and the city soon became one of the most splendid and wealthy in the ancient world. During the Roman civil wars, it was partially destroyed by Dolabella, but soon recovered, being much favored by the Romans. Smyrna also occupies a conspicuous place in the early history of Christianity, being the scene of the labours and martyrdom of Polycarp; it suffered much from earthquakes, and during the wars under the eastern empire, but it survived all these calamities, and is still the most flourishing commercial city of the Levant. The ancient remains of Smyrna are not of any great consequence, but among the seven cities which claimed to be the birth-place of Homer, Smyrna was always regarded as having the best title to the honour; it contained a sanctuary of Homer, who was worshipped there as a hero, and was believed to have composed his poems in a neighbouring cave on the river Meles, from which he received the attribute of *Melesigenes*. *Clazomenae* (Κλαζομεναί, *Kelisman*), on the south coast of the bay of Smyrna, was said to have been founded by Colophonians at first, on the site afterwards occupied by the town of Chytrion, but it was afterwards removed further east to an island, to be safe against the Persians. This island, however, was subsequently united with the main-land by a mole. Clazomenae was one of the least important among the Ionian cities, but it is celebrated as the birth-place of the philosopher Anaxagoras. *Erythrae* (Ἐρυθραί, *Ritri*), at the head of a large bay, at the southern extremity of mount Mimas, was an ancient town said to have been founded by Cretans, Lycians, Carians, and others, but was afterwards taken possession of by the Ionians under Cnopus, a son of Codrus, from whom it obtained the name of Cnopolis. The town had several good harbours, and some very ancient temples. *Teos* (Τέως, *Sighajik*), south of Clazomenae, on the south coast of the Ionian peninsula, was a flourishing sea-port until the time of the Persian dominion, when most of its in-

habitants emigrated and founded Abdera. It still, however, continued to be a place of some importance, as late as the Roman emperors, for it had two very good harbours. It was the birth-place of Anacreon and Hecataeus, the historian. *Lebedus* (Λέβδος), on the coast, south-east of Teos, and a little to the east of cape Myonnesos, was built by Ionians on the site of a more ancient Carian town. It was a flourishing place until Lysimachus transplanted most of its inhabitants to Ephesus. No traces of the city are now in existence, but it was famous for the worship of Bacchus. *Colophon* (Κολοφών, *Zille*), about two miles from the coast of the Caystrian bay, on the little river Hales, was said to have been founded by Mopsus, a grandson of Teiresias, and was one of the most powerful of the Ionian cities, for it possessed a good harbour at *Notion*, a considerable fleet, and excellent cavalry; but it suffered much during the wars with the Lydians, Persians, Macedonians, and the pirates. It was the birth-place of Mimnermus, Hermesianax, and Nicander, and in its neighbourhood was the celebrated sanctuary of the Clarian Apollo (*Apollo Clarius*). *Ephesus* (Ἔφεσος), one of the, if not the, most important among the Ionian cities, near the mouth of the Cayster, is said to have originally been a town inhabited by Carians and Leleges, until it was taken possession of by Ionians under Androclus, a son of Codrus. The original town stood on mount Coressus, but afterwards the inhabitants removed to the valley below, from which Lysimachus again forced them to move to mount Prion. The city had two harbours, one of which was formed by the mouth of the Cayster, and the other by a lake communicating with the Cayster. At a little distance from the city, on the north-east side, stood the famous temple of the Ephesian Artemis, which was burnt down in B. C. 356, in the night in which Alexander the Great was born. Although the temple was restored by contributions from all the Greeks, yet nothing now remains of it, except a few traces of its foundations; but of the city itself the ruins which are seen near *Ayasaluk*, are of considerable interest, consisting of those of a theatre, the agora, a gymnasium, stadium, temples, and other great buildings. Ephesus was always a city of great prosperity, and its power increased as that of the other towns declined. Under the Romans, it was the capital of the province of Asia, and by far the largest city

in all Asia Minor; its harbours, however, became gradually filled up with the deposits of the Cayster, which was the main cause of its subsequent decay. South of Ephesus, at the foot of mount Mycale, was the Panionium, or the place at which deputies from the twelve Ionian cities met at stated times.

5. **Caria** (*Καρία*), the south-western corner of Asia Minor, was bounded on the north by mount Messogis, which separated it from Lydia, on the east by mount Cadmus, Phrygia and Lycia, while on the other sides it was surrounded by the sea. The country is traversed by low chains of hills running out far into the sea in long promontories, the northernmost of which was cape Trogilion, the extreme point of mount Mycale; the next was called Poseidion, after which further south we have the peninsulas of Myndus, Cnidus, and the Rhodian Chersonesus, the extreme point of which was called Cynossema. These projecting promontories and head-lands formed corresponding gulfs, such as the Maeandrian, between Trogilion and Poseidion, the Iasian or Bargylian gulf, between Poseidion and the peninsula of Myndus; the Dorian or Ceramian gulf, between the Myndian and Cnidian Chersonesus, and the bay called Schoenus, between the latter and the Rhodian Chersonesus. The valleys between the mountains running into the interior of the country are well watered and very fertile. The chief river of Caria was the Maeander, flowing through the valley between mount Messogis and mount Latmus; and the country south of the Maeander was watered by its tributaries, such as the Marsyas, Harpasus, Mosynus, and the Calbis in the south-eastern part of the country. Caria was very productive in corn, wine, figs, and oil, and an extensive commerce was carried on by the Greek colonies of the coast. The coast district north of the Iasian bay was occupied by Ionian colonies, and, therefore, belonged to Ionia, while the south-western part was occupied by Dorians, and is, therefore, called Doris. The inhabitants of the rest of the country, were: *Carians* (*Cares*, *Κάρεις*), apparently akin to the Lydians and Mysians, in common with whom they worshipped Zeus Carios at Mylasa. Their language, though not radically different from the Greek, was regarded by the Greeks as barbarous, and was in the end supplanted by the Greek. The Carians are described as mean and stupid, so that they were not even

habitants emigrated and for-
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 man province of Asia.
 principal towns of Caria, we shall first
 to Ionia. *Magnesia* (*Μαγνησία*,
 at the foot of mount Thorax, on the river Le-
 a northern tributary of the Maeander, was destroyed,
 B. C. 700, by the Cimmerians, and rebuilt by colonists
 so that it became an Ionian town. It was one
 of the cities given by the king of Persia to Themistocles,
 and contained a temple of Artemis Leucophryne, which was
 one of the most beautiful in all Asia Minor, and of which
 some ruins still exist. *Priene* (*Πριήνη*; *Samsun*), not far
 from the northern coast of the Maeandrian bay, at the
 southern foot of mount Mycale; it stood originally on the
 coast, and had two harbours, but the increase of the deposits
 from the Maeander left it ultimately at a distance of a few
 miles from the coast. The Prienians had the presidency at
 the meetings at Panionium; and Bias, one of the seven sages,
 was a native of the place. *Myus* (*Μυοῦς*), on the south side
 of the Maeander, about 40 stadia from its mouth, though
 originally it had no doubt stood at its mouth. Owing to the
 marshy and unhealthful neighbourhood, it was deserted by its
 inhabitants, and ceased to be a political community, its few
 remaining inhabitants being regarded as citizens of the
 neighbouring Miletus. *Heraclea* (*Ἡράκλεια*), with the ad-
 dition "ad Latmum" (*πρὸς Λάτμῳ*), at the foot of mount Lat-
 mus, south of Myus, at the head of the bay called the Sinus
 Latmicus, was celebrated for a cave in its vicinity, believed
 to contain the tomb of Endymion. *Miletus* (*Μίλητος*), one
 of the greatest and most important of the Ionian cities, of
 which it was the most southern. It was originally a town
 of the Carians and Leleges, and is said to have first been
 seized by Greek settlers from Crete in the reign of Minos.
 At the time of the Ionian migration, the town was taken by
 Ionians under Neleus, and ever after remained an Ionian
 city. It was situated on a head-land at the southern entrance
 of the Sinus Latmicus, opposite the mouth of the Maeander,
 and possessed four distinct harbours, protected by a group
 of islands, among which, Lade, Dromicus, and Perne, are

mentioned. The city consisted of an inner and an outer town, the former of which was situated upon an eminence overlooking the sea. Miletus possessed an extensive territory, which was rich in flocks, whence it became celebrated for its woollen manufactures. It carried on a very active commerce with the most distant regions in the north and west; Milesian ships penetrated even into the Atlantic; but its enterprises were mainly directed to the Euxine, the shores of which were studded with Milesian colonies, such as Cyzicus, Sinope, Abydos, Istropolis, Tomi, Olbia, Apollonia, Odessus, and Panticapæum. Naucratis, in Egypt, was likewise a Milesian colony. The inquiring spirit of the Greeks manifested itself in literary productions at Miletus long before it produced any fruits in other parts of Greece, for Miletus was the birth-place of the first Greek philosophers, Thales, Anaximander, and Anaximenes, and of the historians Cadmus and Hecataeus. The Lydian kings made great efforts to possess themselves of this wealthy city, but it did not fall under their rule till the time of Croesus, and after his overthrow it was conquered by the Persians. In the revolt of the Ionians, Miletus took a leading part, and after its suppression the city was destroyed, B. C. 494. However, it recovered from this catastrophe, and opposed the progress of Alexander the Great; but this attempt only brought fresh miseries upon it. Still, however, it continued to be a place of some note, until it was destroyed by the Turks. The changes produced at the mouth of the Maeander by its vast deposits are immense, so that it is a matter of difficulty to determine the exact site of Miletus, and some travellers have mistaken the ruins of Myus for those of Miletus. The fact is, that the remains of Miletus are probably buried in the swamps formed by the Maeander.

The south-western part of Caria, called Doris, contained six Dorian towns, forming a league called the Dorian hexapolis, of which Cnidus and Halicarnassus were situated on the main-land, while Cos stood in the island of Cos, and Lindus, Ialysus, and Camirus, in the island of Rhodes. There are some other Dorian settlements on the coast of Caria, but they were never admitted as members of the league; and Halicarnassus itself was excluded on account of an offence committed by one of its citizens, so that afterwards the league consisted of only five towns. *Halicar-*

nassus ('Αλικαρνασσός; *Budrum*), on the north coast of the Sinus Ceramicus, opposite the island of Cos, was founded by Dorians from Troezen. The city with the rest of Asia Minor fell under the rule of the Persians; but while under their dominion, one Lygdamis made himself tyrant, and founded a dynasty of Halicarnassian princes, of whom three governed the city in regular succession. During the Peloponnesian war, Halicarnassus sided with Athens. Afterwards a dynasty ruling over all Caria was founded by Hecatomnus, which first made Mylasa, and afterwards Halicarnassus, its residence. This dynasty maintained itself until the time of Alexander, who besieged the city, and, after a severe struggle, took and destroyed it. From this blow it never recovered, though it remained a place of great celebrity, on account of the splendid mausoleum which queen Artemisia had built to her husband Mausolus, and which was adorned with sculptures by the most eminent artists of the time. Some of these sculptures have recently been discovered, and are now in the British Museum. After the victory over Antiochus, the Romans gave Halicarnassus and the rest of Caria to the Rhodians, and in the end it became a part of the province of Asia. Halicarnassus was a well fortified city, and had an excellent harbour, protected by the island of Arconnesus. Its citadel was called Salmacis from a spring rising at the foot of the hill on which it stood. It was the birth-place of the historians Herodotus and Dionysius. *Cnidus* (Κνίδος), at the western extremity of the Cnidian peninsula, on cape Triopium, was a Lacedaemonian colony, and the chief city of the Dorian hexapolis. It was built partly on the main-land, and partly on a neighbouring island, which was connected with the main-land by a causeway. It was a place of some commercial importance, but owed its celebrity mainly to the statue of Aphrodite by Praxiteles, which stood in a temple of the goddess, and was visited by strangers from all parts of the world. Near this town, Conon, in B. C. 394, gained a great naval victory over Pisander. Cnidus was the birth-place of many men of eminence, such as Ctesias, Eudoxus, Sostratus, and Agatharchides. *Myndus* (Μύνδος), on the north-west coast of the same peninsula, on which Halicarnassus stood, was founded by Dorian settlers from Troezen, near an ancient Lelegian town, which continued to exist under the name of Palae

Myndus. It did not belong to the Dorian league, and never was a place of great importance.

A considerable portion of the south coast of Caria belonged to the Rhodians and was called *Peræa Rhodiorum* (Πέραια τῶν Ῥοδίων), having been colonised by the Rhodians at an early period; it is said to have been one of the most delicious countries on earth. The chief towns in this district were: *Daedala* (Δαίδαλα), near the frontier of Lycia, at the foot of mount Daedala. *Caunus* (Καῦνος; *Kaigues*), on the west of the river Calbis, between a lake and the sea, in a very unhealthy situation. It was founded by Cretans and was celebrated for its figs. It was the native place of the painter Protogenes.

In the interior of Caria the following towns deserve to be noticed: *Tralles* (Τραλλεῖς; *Ghiuzel-Hissar*), a wealthy commercial city, was situated on a height at the foot of mount Messogis, on the little river Eudon, a tributary of the Maeander. The surrounding country was extremely fertile, whence the city was at first called Antheia. Its inhabitants were partly Greeks and partly Carians. *Nysa* (Νύσα, *Sultan-Hissar*), east of Tralles, north of the Maeander. *Alabanda* (Ἀλδβανδα; *Arabissar*), near the banks of the Marsyas, a southern tributary of the Maeander, was situated between two hills, and notorious for the excessive licentiousness of its inhabitants. *Mylāsa* or *Mylassa* (Μύλασα, Μύλασσα; *Melasso*), an ancient and prosperous city, about 8 geogr. miles from the bay of Iassus, was situated in a plain at the foot of an isolated rock of beautiful marble, of which its temples and other public buildings were constructed. The town was partially destroyed during the Roman civil wars. There still are very extensive and beautiful ruins of this town, some of which belong to the great national temple of Zeus Carios. *Stratonicea* (Στρατονίκη; *Eski-Hissar*), east of Mylasa, near the river Marsyas, was built by Antiochus I, who strongly fortified it, and named it after his wife Stratonice. Under the Romans, it was a free city, and enjoyed the special favour of Hadrian. Near it was the temple of Zeus Chrysaoreus, the central sanctuary of all the Carians. *Alinda* (Ἀλινδα), between Alabanda and Mylasa, was a strong fortress, in which Ada, queen of Caria, took refuge when she was expelled from Halicarnassus.

7. **Lycia** (Λυκία) was bounded in the west by Caria, in

the north by Phrygia and Pisidia, in the east by Pamphylia and the sea, and in the south by the sea; in the west the frontier line was formed by the small river Glaucus and the bay formed by it in the northeast by mount Climax, while in the north the boundary line was not clearly defined, for the north of Lycia and the adjoining district of Phrygia form a high table land upwards of 8000 feet above the level of the sea; this table land is supported in the north by mount Taurus, and in the east by the range called Solyma, which terminates in cape Hieron. The highest point in this range is about 7500 feet, and is usually covered with snow. The south and southwest of this table land are formed by a range called Massicytes, rising in some parts to the height of 10,000 feet; these mountains descend towards the sea in a succession of terraces and terminate on the coast in bold cliffs. The western part of Lycia is traversed from north to south by mount Cragus, which in some parts rises to the height of 6000 feet. Lycia has two important rivers, the *Xanthus* (Ξάνθος; *Echen Chai*), which has its sources in the south of Phrygia, and flows in a southern direction between mounts Massicytes and Cragus; and the *Limyrus* (Λίμυρος; *Phineka*?) which flows from north to south, on the west of the Solyma mountains. The valleys of these and other smaller rivers were fertile in corn, wine, oil, saffron, and various kinds of fruit, and the mountain sides were clad with splendid forests furnishing abundance of timber. The most ancient name of the country is said to have been *Milyas* (Μίλυας), and the earliest inhabitants are called Milyae and Solymi; both names were preserved down to a very late period, the one in the northern part of the country which continued to be called Milyas, and the other in the name of the Solyma mountains. Subsequently Cretans are said to have established themselves in the country, and lastly Lycus, the leader of an Athenian band of colonists, is said to have given to the country its permanent name. In Homer, the Lycian heroes, Glaucus and Laomedon, act a conspicuous part, and the poet still knows the Solymi in the mountainous parts of the country. From these and other legends it is clear that Lycia must have been colonised by Greeks at an early period, but they were apparently mixed with a branch of the Semitic race. The Lycians were at all times a brave and warlike people, honest in their dealings with others, and

highly civilised, as we must infer from the many and beautiful works of art which have recently been discovered in their country. The Lycians and Cilicians were the only people of western Asia whom Croesus was unable to conquer; but they were like all the rest forced to submit to Persia, under whose dominion they continued to be a flourishing nation. After Alexander the Great, Lycia for a time belonged to Syria, but it was afterwards given by Rome to the Rhodians. The country contained 32 towns which formed a great confederation, of which the chief cities were Xanthus, Patara, Pinara, Olympus, Myra, and Tlos. The executive of the confederacy was in the hands of a magistrate bearing the title of *Lyciarches* (Λυκιάρχης). So long as this federal constitution was maintained, the country was happy and prosperous; but internal dissensions brought about its overthrow, and in the reign of the emperor Claudius the country was added to the province of Pamphylia, from which it was separated by the emperor Theodosius, who constituted it as an independent province with Myra for its capital.

8. The chief towns of Lycia were: *Xanthus* (Ξάνθος; *Gunik*), the most important town of Lycia, on the eastern bank of the river of the same name, is celebrated in history for two sieges it sustained, one in the time of Cyrus whose general Harpagus took and destroyed it, and another in the time of the Roman civil wars between Brutus and the party of Cæsar. On each of these occasions the Xanthians destroyed themselves and their property in order not to fall into the hands of the conquerors. But after its second destruction it was not rebuilt. Xanthus must have been a most splendid city, as may be inferred from its numerous and beautiful remains, many of which are now deposited in the British Museum. *Patara* (Πάραρα; *Patara*), on the coast to the south of Xanthus, about 6 geographical miles to the east of the mouth of the Xanthus. It was colonised at an early time by Dorians from Crete, and became one of the chief seats of the worship of Apollo, hence called *Patareus*, who had a celebrated temple and oracle there. The town was enlarged by Ptolemy Philadelphus who also endeavoured to change its name into Arsinoë, but without success. *Pinara* (Πίναρα; *Pinara* or *Minara*) north-west of Xanthus, between the river and mount Cragus, at the

foot of which it was situated. Pandarus was worshipped there as a hero. Splendid ruins of this city still exist. *Olympus* (Ὀλυμπος; *Deliktash*), on the eastern coast of Lycia, situated on a mountain of the same name, where some remains of it still exist. *Myra* (Μύρα or Μύρων; *Myra* or *Dembre*), near the south coast of Lycia, on a rock about two geogr. miles from the sea; its port town was Andriaca. Under the Romans, it was one of the principal towns, and became the capital of all Lycia. St. Paul touched there on his voyage to Rome. There are still very magnificent remains of this town, many of which are hewn in the living rock. *Tlos* (Τλῶς), in the interior of the country, north of Xanthus, and a few miles to the east of the river Xanthus; ruins of the town still exist near *Doover*. *Phaselis* (Φασηλῖς; *Tekrova*), an important maritime city on the east coast of Lycia, near the frontier of Pamphylia, was situated at the foot of mount Solyma, between the mountains and the sea. The town was founded by Dorian colonists, and owing to its excellent situation with three harbours, it soon rose to great prosperity and carried on extensive commerce. At the time when the Mediterranean was infested by pirates, it became one of their headquarters, in consequence of which it was destroyed by P. Servilius Isauricus. After this event the town was indeed restored, but never attained its former importance. A kind of light ships, called φάσηλοι, is said to have derived its name from this town where they were first built. *Telmessus* or *Telmissus* (Τελμησσός, Τελμισσός), on the north-west coast of Lycia, at the mouth of a river of the same name, is not to be confounded with a town of the same name in the territory of Halicarnassus; its inhabitants were celebrated as diviners.

9. **Pamphylia** (Παμφυλία), a narrow strip of coast country extending in a sort of semicircle round the Pamphylian sea (Gulf of *Adalia*), was bounded on the north by Pisidia, on the west by Lycia, and on the east by Cilicia; the boundary lines in the west and east were not accurately defined; for while some geographers call Olbia the most western, and the river Melas the most eastern point, others extend the country further in both directions. Pamphylia rises from the coast towards mount Taurus, and is traversed from north to south by numerous rivers flowing down from the same mountain chain, such as the *Catarrhactes* (Καταρράκτης;

Duden-Su); the *Cestrus* (Κεστρος; *Ak-Su*), which was navigable as far as the town of Perge; the *Eurymedon* (Εὐρυμέδων; *Kapri-Su*), celebrated for the victory gained on its banks, in B. C. 469, by Cimon over the Persians; and the *Melas* (Μέλας; *Manaugat-Su*), in the extreme east of the country. All these rivers were navigable up to a certain point. The name of Pamphylia indicates that it was inhabited by different races. Besides the aborigines, who probably belonged to the Semitic stock, and Cilicians, there seem to have been Greek settlers even at a very early period, that is, shortly after the Trojan war. Under the Romans, Pamphylia with Pisidia, Isauria, and a part of Lycia, was constituted a Roman province.

10. The principal towns of Pamphylia were: *Olbia* (Ὀλβία), on the coast, a little to the west of the mouth of the Catarrhactes; *Attalia* (Ἀττάλεια; *Adalia*), a little to the east of Olbia, near the mouth of the Catarrhactes, was founded by Attalus II, and taken by the Romans in their war against the Isaurians. *Perge* (Πέργη; *Eski Kalesi*), at some distance from the coast, between the Catarrhactes and Cestrus, about six geographical miles from the mouth of the former; was one of the great seats of the worship of Artemis, who had an ancient temple on an eminence near the town. It was the first town in Asia visited by the Apostle Paul, and during the later period of the Roman empire, it was the capital of Pamphylia Secunda. Some splendid ruins still attest its ancient beauty. *Aspendus* (Ἀσπενδος; *Dashashkehr* or *Manaugat*), a strong and prosperous town on the Eurymedon, about six geographical miles from its mouth, is said to have been a colony of Argos in Peloponnesus. *Syllium* (Σύλλειον; *Legelakhoi*), likewise a strong place, situated on a height between Perge and Aspendos, at a considerable distance from the sea. *Side* (Σίδη; *Eski Adalia*), on the coast, a little to the west of the mouth of the Melas, was a colony of Cyme in Aeolis and a great seat of the worship of Athena, who is represented on its coins holding a pomegranate (σίδη) in her hand. During the later period of the empire it was the capital of Pamphylia Prima.

11. **Pisidia** (Πισιδία), an inland district, the exact frontier lines of which were never properly fixed, was bounded on the south by Pamphylia, on the west and north by Lycia and Phrygia, and on the east by Lycaonia and Cilicia. It was

a very rough and mountainous country, formed by that part of mount Taurus which runs in a kind of semicircle round the Pamphylian sea; it also contains several extensive lakes. The Pisidians were a hardy and warlike race of mountaineers, and seem to have consisted partly of Cilicians and partly of Isaurians. Their love of independence and warlike disposition were so great, that none of the successive rulers of Asia Minor were able to subdue them in their mountains. The Romans indeed took some of their towns, but the country was never subdued by them, though it was nominally treated as a part of the province of Pamphylia. The country is still little frequented by travellers, and is therefore little known. The ancients inform us that it contained some fertile valleys amid its mountains, producing olives, the gum storax, some medicinal plants, and salt. Most of the Pamphylian rivers mentioned above, such as the Catarrhactes and the Cestrus, have their sources in Pisidia. The eastern part of Pisidia is also mentioned under the separate name of *Isauria* ('Ισαυρία), and contained two large salt lakes, viz., the Lacus Caralitidis and Lacus Trogitidis. The western part, including the northeastern portion of Lycia, bore the name of Milyas.

12. The chief towns of Pisidia, in the district called Milyas, were: *Cretopolis* (Κρητόπολις), in the southwestern part of the country, is sometimes mentioned as belonging to Pamphylia; it was in the middle ages called *Sozopolis*, under which name it appears in the history of the crusades. *Termessus* (Τερμησσός; *Shenet*), situated in the pass of mount Taurus, traversed by the river Catarrhactes; it was so strong both by its position and its fortifications, that Alexander the Great despaired of taking it. *Isionda* ('Ισιόνδα), about five miles to the northwest of Termessus; considerable ruins of the place have recently been discovered by Sir C. Fellows.

In the interior of Pisidia, we have the towns of *Selge* (Σέλγη), the chief mountain fortress of the country, on the south side of mount Taurus, and on the river Eurymedon, at the point where it comes forth from the mountains. The acropolis, rising immediately above the city, and containing a temple of Hera, was called *Cesbedion*. The city is said to have been a colony of the Lacedaemonians, and certainly its inhabitants by their bravery did honour to their alleged

ancestors. On one occasion, they sent 20,000 men into the field, and even at a very late period repulsed a vast horde of Goths who were traversing Asia Minor. The valleys in the neighbourhood were very fertile, and abounded especially in olives. *Cremna* (Κρήμνα; *Gherme*), on a precipitous rock on mount Taurus, defended itself bravely on various occasions. *Sagalassus* (Σαγαλασσός; *Allahsun*), near the Phrygian frontier in the north, was a strongly fortified city, as is still evident from its extensive ruins. Its inhabitants, like those of Selge, had the name Λακεδαιμῶν on their coins, and seem to have claimed to be descendants of the Lacedaemonians; they were extremely brave and warlike.

In Isauria, the country of the wild Isaurians, we have to notice the capital, *Isaura* (Ἰσαυρα), in the southeast, the inhabitants of which were notorious as daring robbers, and were defeated in B. C. 75 by L. Servilius, but without any lasting results; and *Oroanda* (Ὀρόανδα), likewise a mountain fortress, which gave its name to the surrounding district, the tractus Oroandicus.

13. **Cilicia** (Κιλικία), an extensive coast country in the southeast of Asia Minor, extending from the frontiers of Pamphylia and Pisidia in the west to the borders of Syria in the east. In the north it was bounded by the chain of mount Taurus. The eastern part was traversed by mount Amanus. The western part of Cilicia, consisting of a high table land, extending nearly to the sea coast, was called *Cilicia Aspera* or *Trachea* (Κιλικία ἡ Τραχισία), and the eastern part, from its extensive plains, received the name of *Cilicia Campestris* (Κιλικία ἡ πεδία), but is also called *Cilicia Propria*. Numerous rivers flow down in a southern and eastern direction from the heights of mount Taurus, the most important of which are: the *Calycadnus* (Καλύνκαδνος; *Ghiuk Suyu*), which rises in the western part of the country and flows in a southeastern direction past Seleuceia into the Cilician sea, and is navigable as far as Seleuceia; the *Lamus* (Λάμος; *Lamas*), which formed the boundary between Cilicia Aspera and Campestris; the *Cydnus* (Κύδνος; *Tersus Chai*), flowing through the city of Tarsus, where it is about 200 feet wide, was celebrated for its clear and cool waters, in which Alexander the Great nearly lost his life; the *Sarus* (Σάρως; *Seihon*), has its source in mount Antitaurus, in the heart of Cappadocia, and after a winding

course in a southwestern direction flows into the Cilician sea a little to the east of the mouth of the Cydnus ; and the *Pyramus* (Πύραμος ; *Jihon*), a very large river in the east of the country, rises in the range of Antitaurus near Arabissus, flows for a time under ground, then breaks through a deep and narrow ravine of mount Taurus, and flows in a southwestern direction into the sea near Mallus ; at its greatest breadth it is about 600 feet wide. Cilicia had a very hot climate and scarcely any winter ; it was accordingly very fertile, especially in the plains of the eastern part, but even Cilicia Aspera contained some very rich tracts of land, but was particularly famed for its fine breed of horses. The most ancient inhabitants of Cilicia seem to have belonged to the Semitic or Syrian race, and the river Pyramus is said to have been called at one time Leucosyrus. The mythical story which derives the name of Cilicia from Cilix, a son of Agenor, and brother of Cadmus and Phoenix, leads to the same conclusion. The country remained independent until the time of the Persians, but even then it seems to have been governed by native princes. It was, however, subdued by Alexander, and afterwards formed a part of the kingdom of Syria. The coast and plains were mainly occupied by Greeks, while the Cilicians proper were pushed into the mountainous districts, where they practised robbery like the Isaurians, and in later times they greatly contributed to swell the number of pirates who infested the Mediterranean. Pompey at last made Cilicia a Roman province.

14. The following are the more important towns of Cilicia : *Coracesium* (Κοραχίσσιον ; *Alaya*), a very strong place on the coast, near the borders of Pamphylia, was situated on a steep rock, and possessed a good harbour. Alexander was unable to conquer it ; in the Syrian wars, also, its strength was often tried and found unconquerable : in consequence of this the Cilician pirates chose it for their chief stronghold. It was in the end taken by Pompey. *Selinus* (Σελινούς ; *Selenti*), on the same coast, was situated on a rock almost entirely surrounded by the sea. The emperor Trajan died in the town, in consequence of which it was afterwards called Trajanopolis. *Celenderis* (Κελένδερης ; *Khelindreh*), on the south coast, was believed to have been founded by a Syrian Sandarus, and to have afterwards been colonised by Samians. *Seleucia* (Σελεύκεια ; *Selefkeh*) was

built by Seleucus I., on the west bank of the Calycadnus, about four miles from its mouth, and was peopled with the inhabitants of several neighbouring places. Being favored by the Syrian kings, it soon rose to great splendour and opulence. Under the Romans it was nominally a free city, and some say that Trajan died there. The emperor Frederic Barbarossa was drowned in the river at Seleuceia, and many men of eminence were born there, such as the philosophers Athenaeus, Xenarchus, and Alexander, the secretary of M. Aurelius. Some very interesting ruins of the city, of temples, porticoes, tombs, and aqueducts, still exist. *Corycus* (Κώρυκος), east of Seleuceia, on the coast with a good harbour. About two geographical miles inland from the city, on the side of mount Arima, was a celebrated grotto or glen, called the *Corycian cave* (Κωρύκιον ἄντρον), which is often mentioned by the poets. *Soli* (Σόλοι; *Mezetlu*), on the coast between the rivers Lamus and Cydnus, was believed to have been colonised by Argives and Lindians from Rhodes. In the time of Alexander, it was a flourishing city, and had to pay a fine of 200 talents for its attachment to Persia. Tigranes, of Armenia, destroyed the city, and transplanted its inhabitants to Tigranocerta; but Pompey rebuilt it under the name of Pompeiopolis. It was the birth-place of several men of eminence, such as the philosopher Chrysippus, the comic poet Philemon, and the astronomer and poet Aratus. The inhabitants are said to have spoken bad Greek, and thereby to have given rise to the grammatical term *solecism*. But the same is related by others of the town of Soli in Cyprus. *Tarsus* (Ταρσός; *Tersus*), the chief city of Cilicia, was situated near the central part of Cilicia Campestris, on the river Cydnus, about 12 miles from its mouth. The country around was a very fertile plain, at the foot of mount Taurus, through which the Cydnus forms a pass, called the *Pylae Ciliciae*. Its excellent harbour, at the mouth of the Cydnus, is now filled up with deposits of the river. The origin of the city is lost in mythical obscurity, some ascribing its foundation to the Assyrian Sardanapalus, others to Perseus, and others again to the Argive Triptolemus, whose image appears on the coins of the city. It seems probable, however, that it was an ancient Syrian city, which was afterwards colonised by Greeks. In the time of Xenophon, when it was the resi-

dence of the Cilician chief Syennesis, it was a large and prosperous town. It was in the hands of the Persians, until the time of Alexander, whose arrival prevented its being destroyed by the Persians. Tarsus acts a very prominent part in the history of the wars among the successors of Alexander, and in the history of Syria. In the peace between the Romans and Antiochus the Great, Tarsus became the frontier city of Syria. During the time of the Mithridatic wars, it suffered much from Tigranes, of Armenia, who overran Cilicia, and from the pirates. From this latter scourge it was delivered by Pompey, who made Tarsus the capital of the new province of Cilicia, B. C. 66. In the last Roman civil war, it espoused the cause of Cæsar, and even changed its name into Juliopolis, for which it was severely punished by Cassius, but afterwards rewarded by Antony. The favours bestowed upon it by the latter, were increased by Augustus, so far as to exempt it from taxes. The people of Tarsus were celebrated for their intellectual power, their readiness in repartee, and the love of philosophical pursuits. A whole host of men of eminence were natives of Tarsus, the most celebrated among whom is the Apostle Paul, who belonged to one of the many Jewish families established in the place. *Mallus* (Μαλλός), on cape Megarsus, close to the mouth of the Pyramus, was said to have been founded in the Trojan times by Mopsus and Amphilocho; its harbour was called from the promontory Megarsa. *Issus* (Ἰσός), at the eastern extremity of Cilicia, near the mouth of the river Pinarus, and at the northern end of the pass through mount Amanus, which was called the *Pylæ Syriae* or *Ciliciae*. The place is memorable in history for the great battle in which Alexander, in B. C. 333, defeated the army of Darius. The town seems afterwards to have decayed, and at present even its site is uncertain. The bay of Issus is now called the gulf of *Scanderoon*.

In the interior of Cilicia the following towns deserve to be noticed: *Mopsucrene* (Μόψου κρήνη), i. e., the spring of Mopsus, was situated in Cilicia Campestris on the slope of mount Taurus, about 12 miles to the north of Tarsus. At this place the emperor Constantius died in A. D. 364. *Mopsuestia* (Μόψου ἑστία; *Messis*), i. e., the hearth of Mopsus, on both banks of the river Pyramus, on the high road from Tarsus to Issus. The two parts of the town were

connected by a handsome bridge, built by the emperor Constantius. The town was situated in a beautiful plain, called the Ἀλῆιον πεδῖον. *Anazarbus* (Ἀναζαρβός; *Anasarba*, or *Naversa*), near the source of the river Pyramus, at the foot of a mountain of the same name. When Cilicia was divided into two provinces, Anazarbus was made the capital of Cilicia Secunda. It was destroyed during an earthquake in the reign of Justinian. *Adana* (Ἀδανα; *Adana*), on the western bank of the Sarus, between Mopsucrene and Mopsuestia. Pompey settled there some of the pirates after he had conquered them. There still exist a few remains of the ancient town.

15. **Bithynia** (Βιθυνία), in the north of Asia Minor, extending along the coast from the river Rhyndacus in the west to the *Parthenius* (Παρθένιος; *Chati-Su*) in the east. The former separated it from Mysia, and the latter from Paphlagonia. In the north, it was bounded by the Propontis, the Thracian Bosphorus, and the Euxine, and in the south by Phrygia and Galatia. The country was on the whole very fertile, but it was intersected by several woody mountains, the highest of which was the Bithynian Olympus, in the southern districts of the country. In the west, mount Arganthonius ran out into the Propontis, forming two bays, the Sinus Cianus and the Sinus Astacenus. Its chief rivers were the *Sangarius* (Σαγγάριος; *Sakaria*), next to the Halys the largest river in Asia Minor, had its sources in mount Adoreus, received numerous small tributaries in its tortuous course, and flowed into the Euxine; the *Billaeus* (Βιλλαῖος; *Filijas*), rising in the Hypii montes, and flowing into the Euxine near Tium, was regarded by some geographers as the boundary between Bithynia and Paphlagonia. The Bithynians are said to have immigrated into the country from the district about the Strymon in Thrace, where they bore the name of *Thyni* (Θυνοί), and this name they retained to some extent in their new country, for the inhabitants of the coast district were called Thyni, while those in the interior were called Bithyni. But originally the country had been inhabited by Bebryces, that is, Phrygians, whence the country also bore the name of Bebrycia. The northeastern part, however, was inhabited by a distinct tribe called the Marian-dyni. Bithynia was first subdued by the kings of Lydia, and afterwards became a satrapy of the Persian empire.

But during the decline of the latter power, the north of Bithynia made itself independent under native princes, who resisted Alexander and his successors, and established a dynasty of kings which is usually considered to begin with Zipoetes, in B. C. 287, or with his son Nicomedes, B. C. 278, and continued to govern the country until the death of Nicomedes III, B. C. 74, who bequeathed his kingdom to the Romans. The latter at first made it a part of the province of Asia, but afterwards united it with the province of Pontus.

16. The chief towns of Bithynia were: *Dascylium* (Δασκυλίον; *Diaskili*) on the coast of the Propontis, was the most western town, and near a lake deriving from it the name of Dascylitis. *Myrlea* (Μύρλεια; *Amapolí*), on the Sinus Ceanus, was founded by Colophonians, and almost entirely rebuilt by Attalus I. of Pergamum, who called it Apamea after his wife. In the time of Cæsar and Augustus it received Roman colonists. *Cius* (Κίος; *Ghio* or *Kemlik*) at the head of the Sinus Ceanus which derived its name from it, was a colony of Miletus, and became a prosperous commercial town. It was destroyed by Philip III. of Macedonia, and rebuilt by Prusias, whence it is also called Prusias. *Prusa* (Προύσα; *Brusa*), an inland town at the foot of mount Olympus, was built by Prusias, king of Bithynia, it is said, on the advice of Hannibal. *Nicaea* (Νικαία; *Iznik*), one of the most celebrated cities of the country; was situated at the eastern extremity of lake Ascania. Its site was anciently occupied by a place called Attæa, and afterwards Ancore or Helicore, when certain Bottiæans from Europe had established themselves there. But this town was destroyed by the Mysians. Antigonus, shortly after the death of Alexander, built on the same spot a new town which he called Antigoneia, and Lysimachus finally changed its name into Nicaea. When Bithynia was governed by its own kings, Nicaea was generally the place of their residence, though Nicomedeia shared this honour with it. When Asia was under the government of the Romans, Nicaea was on various occasions distinguished by special favours of the emperors. The city is celebrated in history on account of the great council held there in A. D. 325, which was convened by Constantine the Great, and at which the first part of the Nicene creed was agreed upon. In that same year

the city suffered severely from an earthquake, but was restored by the emperor Valens in A. D. 368. The modern *Iznik* is only a poor village, containing scarcely more than 100 houses, but the ancient walls are still standing almost entire, with 4 large and 2 small gates. Besides these there are remains of two moles which formed the harbour on the lake, of an aqueduct, a theatre, and a gymnasium, from the last of which all the chief gates of the city could be seen, a proof of the regularity with which the town was built. *Astacus* ("Ἀστακος), on the coast, at the head of the bay which from it derived the name of the Sinus Astacenus; it was originally a Megarian colony, but afterwards received additional colonists from Athens, and changed its name into *Olbia* (Ὀλβία). The town was destroyed by Lysimachus, but was rebuilt in B. C. 264 by Nicomedes I., a little to the north of the ancient site, under the name of *Nicomedia* (Νικομήδεια; *Izmid* or *Iznikmid*). This latter place, which was the chief residence of the Bithynian kings, gradually became one of the finest cities of the ancient world. Under the Romans, it was the favorite residence of some of the later emperors, especially Diocletian and Constantine the Great. It often suffered from earthquakes, but was always restored by the liberality of the emperors. Nicomedeia was the birthplace of Arrian, the philosopher and historian, and Hannibal who died there, was buried at Libyssa in the neighbourhood, on the north coast of the Sinus Astacenus. *Chalcedon* (Χαλκηδών or Καλχηδών; *Chalcedon* or *Kadi Kioi*), at the entrance of the Thracian Bosphorus, nearly opposite to Byzantium, was a colony of Megara, founded in B. C. 685. During the Persian dominion, it was subject to Persia; after this it enjoyed its independence until it became subject to the kings of Bithynia, one of whom, in B. C. 140, transferred most of its inhabitants to Nicomedeia. The Romans, who regarded it as a place of great military importance, restored its fortifications and made it the capital of the province of Bithynia. In A. D. 451, a great oecumenical council was held there; it was finally destroyed by the Turks. *Chrysopolis* (Χρυσόπολις; *Scutari*), a fortified place on the coast just opposite to Byzantium, was originally the port of Chalcedon, being the spot where the Bosphorus was generally crossed by persons going to Byzantium. *Calpe* (Κάλπη; *Kirpeh*), on the coast of the Euxine, on a

promontory west of the mouth of the Sangarius. *Heraclea* (Ἡράκλεια), surnamed *Pontica* (ἡ Ποντική or Πόντου; *Herakli* or *Eregli*), on the coast of the Euxine, in the territory of the Mariandyni, near the base of a peninsula called Acherusia, and on a small river called Acheron, was a celebrated city with a fine harbour. It was founded about B. C. 550 by colonists from Megara and Tanagra in Boeotia, and soon rose to great wealth and power in consequence of its extensive commerce; at one time the territory over which it ruled extended from the Parthenius in the east to the Sangarius in the west. The history of this city is a very chequered one, it having passed through nearly all forms of government, until in the end it became subject to the kings of Bithynia, under whom it declined in consequence of the foundation of Nicomedeia. Its ruin was completed in the war of the Romans against Mithridates, when it was taken, plundered, and nearly destroyed by the Romans under Cotta. In the interior of Bithynia we have to notice *Bithynium* (Βιθύσιον), on the river Billaeus in the eastern part of the country, which was the birthplace of Hadrian's favorite Antinous, and was afterwards called *Claudiopolis*. Other towns in the same part of Bithynia were *Hadrianopolis* and *Antinopolis* (Ἀντινόου πόλις; *Enseneh*), a place built by Hadrian in honour of his favorite Antinous.

17. **Phrygia** (Φρυγία), in the Roman division of Asia, formed the eastern part of the province of Asia, and was bounded on the west by Mysia, Lydia, and Caria, on the south by Lycia and Pisidia, on the east by Lycaonia and Galatia, and on the north by Bithynia. But the country thus limited does not embrace the whole to which in earlier times the name Phrygia was given; for formerly Galatia also belonged to it; Lycaonia is sometimes comprised under the name; and the coast country, lastly, between the Hellespont and mounts Ida and Olympus, bore the name Phrygia Minor or Phrygia Hellespontus, whence the Roman poets constantly call the Trojans Phrygians. But this last country has already been described, and Lycaonia and Galatia having to be treated of separately, we shall here confine ourselves to Phrygia as circumscribed above, which is sometimes called Phrygia Major. This country formed the western part of the great central table land of Asia Minor, supported by the range of mount Olympus in the north, and by that of mount Taurus

in the south, and terminating in the west in the ridges which separate the valleys of the Hermus, Maeander and other rivers. This table land itself is intersected by mountains, and its western parts are watered by the upper courses of the Hermus and Maeander with their tributaries, while the northern parts are drained by the Rhyndacus and the Sangarius. The valleys of these rivers, especially that of the Sangarius, were very fertile, but in the south and east the streams flowing from mount Taurus form salt marshes and lakes, where salt is still obtained as abundantly as in ancient times. The northern part of the country was called *Phrygia Epictetus* (ἐπίκτητος, i. e., acquired in addition), and the southern part about mount Taurus, *Phrygia Parorios* (παρόριος, i. e., adjacent to the mountains). In the last division of the Roman empire, Phrygia Parorios was assigned to Pisidia, and the southwestern portion to Caria, while the rest was divided into Phrygia Salutaris with Synnada for its capital, and Phrygia Pacatiana or Capatiana. Phrygia was on the whole a rich and productive country, its mountains furnishing precious metals and marble; its valleys oil and wine; and its hills excellent pasture for sheep, whose wool was celebrated in antiquity.

The Phrygians believed themselves to be the most ancient people in Asia Minor, and there can be no doubt that they were established on the banks of the Sangarius as early as the Trajan times. According to tradition, however, they had originally dwelt in Macedonia under the name of Briges, and later writers state that they emigrated into Asia about 100 years after the fall of Troy. It seems clear that the Phrygians (*Briges* or *Bebryces*) belonged to the stock of the Thracian nations, and at one time occupied the greater part of Asia Minor. Their first settlements seem to have been effected on the coasts of the Hellespont, the Propontis and the Euxine, but from these countries they were partially expelled by subsequent immigrants from Thrace, and moved southward and eastward as far as mount Taurus and the river Halys. Phrygia was successively conquered by the Lydians, Persians, Macedonians, and Syrians, under the last of whom the northeastern part about the Halys was conquered by Gauls who occupied the district called after them Galatia, and a considerable tract on the west of Galatia was conquered by the kings of Bithynia, and subsequently

by those of Pergamum, whence it obtained the name of Phrygia Epictetus. After the defeat of Antiochus the Great, the whole of Phrygia was given to the king of Pergamum, together with whose kingdom it became the Roman province of Asia in B. C. 130. In the early times, the Phrygians seem to have been a highly civilized people, and to have exercised considerable influence upon the Greek colonists in the neighbouring countries, but after the Persians became masters of Phrygia, they ceased to give any evidence of mental activity, so that subsequently they became proverbial both among the Greeks and among the Romans for their servility and stupidity.

18. The most important towns in Phrygia are: *Celaenae* (Κελαιναι), the greatest city of the country, until the rise of the neighbouring Apameia reduced it to comparative insignificance; it was situated near the sources of the rivers Maeander and Marsyas. The acropolis was built on a precipitous rock in the centre of the town, at the foot of which, in the agora, the Marsyas took its rise. Near the source was the grotto in which Marsyas was believed to have been flayed by Apollo. Outside the town was an extensive park (παρδίσκος) with a royal palace, and well stocked with game. The Maeander took its rise in this very palace, and flowed through the park and the town, below which it was joined by the Marsyas. *Apamea Cibotus* (Ἀπάμεια ἡ Κιβωτός; *Denair*), on the Maeander, just above its confluence with the Marsyas, was founded by Antiochus Soter, who called it Apameia in honour of his mother Apama, and transferred to it many of the inhabitants of Celaenae. Shortly after this it became one of the greatest towns in Asia west of the Euphrates, and under the Romans it was the seat of a conventus juridicus. It is said to have been called Cibotus, that is, the Chest, because it was one of the chief entrepôts of the commerce of Asia, where vast quantities of merchandise were always accumulated. *Laodicea* (Λαοδίκεια; *Eski Hisar*), surnamed *ad Lycum* (πρὸς τῷ Λύκῳ), on a ridge of hills near the southern bank of the river Lycus, a tributary of the Maeander, on the borders of Caria; it was founded by Antiochus Theus on the site of a more ancient town, and was called after his wife Laodicee. It subsequently became subject to the kingdom of Pergamum, and with it fell into the hands of the Romans. The town suffered greatly from earth-

quakes, to which that district appears to have been more subject than any other part of Asia Minor, and the town could not acquire any great importance; but under the Romans it gradually rose, and its sufferings from earthquakes were got over by the munificence of the emperors and the liberality of its citizens. Hence it became, next to Apameia, the greatest and most flourishing city in Phrygia. Its splendour is still attested by the magnificent ruins of an aqueduct, a gymnasium, several theatres, a stadium which is almost perfect, and a great many other interesting remains of antiquity. The pride and luxury of the people of Laodiceia are well known from the rebuke of St. John in his Epistle to them. *Colossae* (Κολοσσαί; *Khonas*), a little to the east of Laodiceia, on the river Lycus, was once a place of considerable importance, but declined in consequence of the rise of Laodiceia and Hierapolis in its vicinity. But it is generally known from the Epistle addressed to its inhabitants by the Apostle Paul. In A. D. 65, it suffered much from an earthquake along with Laodiceia and Hierapolis. *Cibyra* (Κίβυρα), in the southwestern extremity of the country, on the frontiers of Caria, is said to have been founded by Lydians, but to have afterwards been peopled by Pisidians; at all events the population must have been greatly mixed; for in Strabo's time, besides Greek, four languages were spoken there. The town was governed by native princes; the district belonging to it, called Cibyratis, could at one time send into the field an army of 30,000 men. In B. C. 83, it became subject to Rome and the seat of a conventus juridicus. In the reign of Tiberius, it was nearly destroyed by an earthquake, but was restored by the liberality of the emperor. The city was very celebrated for its manufactures, especially in iron. *Dorylaeum* (Δορύλαιον; *Eski Shehr*), on the river Thymbris, a tributary of the Sangarius, is celebrated for its hot springs, which still continue to be used. It was a central point from which roads diverged to Pessinus, Iconium, and Apameia. *Synnada* (Σύνναδα; *Eski Kara Hissar*), in a very fertile plain of the central part of Phrygia, was at first only a small place, but during the imperial period it rose to great importance, and in the time of Constantine was made the capital of Phrygia Pacatiana. In its vicinity were quarries of the celebrated Synnadic marble, though, as they existed at Docimia, a place in the neighbourhood, the marble was also called, and

that, more correctly, Docimian marble. *Ipsus* (Ίψος), a small town on the southeast of Synnada, is celebrated in history on account of the final contest among the generals of Alexander the Great, which was decided in a battle fought there in B. C. 301. Its exact site is now unknown. *Philomelium* (Φιλομήλιον; *Ak Shehr*), in the southeast, near the borders of Lycaonia, is said to have derived its name from the number of nightingales in its vicinity. In the middle ages it is mentioned under the name of Philomene. *Antiochia* (Ἀντιόχεια), west of Philomelium, was a considerable town, built by colonists from Magnesia. After the victory of the Romans over Antiochus, it was declared a free city, and in the time of Augustus it was made a Roman colony under the name of *Caesareia*. The city contained a great temple of the Asiatic Moon goddess (Μῆνι Ἀρκαῖος), whose worship was suppressed by the Romans.

19. **Lycaonia** (Λυκαονία), originally the south-eastern part of Phrygia, though under the Persian government it belonged to the satrapy of Cappadocia, was bounded in the west by Phrygia and Pisidia, in the south by Cilicia, in the east by Cappadocia, and in the north by Galatia, but the exact boundary lines cannot be determined with accuracy. The name of this country is first mentioned by Xenophon, according to whom it extended from Iconium in the west, to the borders of Cappadocia. It forms a continuation of the table-land of Phrygia, between mount Taurus and the mountains of Phrygia, and abounded in excellent pasture, but was deficient in water. Most of the few rivers of the country flow into lakes. The inhabitants appear to have been a distinct race, and to have spoken a peculiar language; but they were very warlike, and particularly skilled in archery. After the defeat of Antiochus, part of the country was given to Eumenes, while the remainder was governed by native princes, the last of whom, Antipater, was conquered by Amyntas, king of Galatia, at whose death, in B. C. 25, the country came into the hands of the Romans, and was united with the province of Cappadocia. Lycaonia is celebrated in the history of Christianity as the scene of the labours of St. Paul in his first mission to the Gentiles.

29. The chief towns of Lycaonia, were: *Iconium* (Ἰκόνιον; *Koniyeh*), originally, and even as late as the time of Strabo, a small town, but it afterwards rose to great power

and importance. In the time of the Apostle Paul its population contained a great many Jews. In the middle ages it was the most important city of Asia Minor, and was very celebrated at the time of the crusades. There are now very few remains of antiquity. *Laodicea* (Λαοδικεία; *Ladik*), surnamed *Combusta* (Καρακκαυμένη), to the north-west of Iconium, seems to have received its surname from the volcanic nature or appearance of the ground. *Derbe* (Δέρβη), in the south-east, was governed in the time of Cicero, by a tyrant, Antipater, who was put to death by Amyntas. *Lystra* (Λύστρα; prob. *Karadagh*), in the south-west, near the frontiers of Isauria, was one of the chief scenes of the preaching of St. Paul and Barnabas. *Laranda* (Λάρανδα; *Larendu*), in the south, in a fertile district, at the foot of mount Taurus, was one of the principal strongholds of the Isaurian robbers.

21. **Galatia** or **Gallograecia** (Γαλατία or Γαλλογραecία), originally a part of Phrygia, was bounded on the west by Phrygia and Bithynia, on the south by Lycaonia and Cappadocia, on the east by Pontus, and on the north by Paphlagonia. It derived its name from the main body of its population, being Gauls, who had crossed over into Asia Minor, and after a long period of destructive ravages established themselves there, in B. C. 280. They seem to have, from the first, been strongly mixed with Greeks, whose manners and customs they gradually adopted; but they retained their own language, which is said to have resembled that of the Treviri, as well as their political divisions and form of government. The Gauls in Galatia were divided into three great tribes, the Tectosages, Tolistobogi, and Trocmi, each of which was subdivided into four parts, so as to form what the Greeks called 12 tetrarchies. Each of these tetrarchies was headed by a chief, called tetrarch, who appointed all other magistrates and military officers. The 12 tetrarchs had the executive power, but were assisted by a senate of 300 members. This federal government might easily be converted into a monarchy, when one of the tetrarchs was a man of spirit and enterprise. During the war between the Romans and Antiochus, the Galatians assisted the latter, in consequence of which the consul Cn. Manlius undertook a war against them. After this Galatia became virtually subject to the Romans. During the war against Mithridates

of Pontus, Deiotarus, a Galatian tetrarch, did good service to the Romans, and was rewarded by them with the title of king, and a considerable extension of his dominions. His successor, Amyntas, also governed the country as king, but after his death, in B. C. 25, Augustus made Galatia a Roman province, which was subsequently enlarged by the addition of Paphlagonia. The country of Galatia was beautiful and fertile, being watered by the river Halys, which traversed it from south to north, the upper course of the Sangarius, and their tributaries. The Christians in Galatia, at the time of the Apostle Paul, were to a very great extent converted Jews.

22. The chief towns in Galatia, were: *Pessinus* (Πισσινός; *Bala Hissar*), in the south-west, on the borders of Phrygia, was the capital of the Tolistobogi, and one of the greatest commercial places in those parts. It was situated on the slope of mount Agdistis, a continuation of mount Dindymus, and was most celebrated as the chief seat of the worship of Cybele, there called Agdistis, whose rich temple stood outside the city on a hill. The famous image of the goddess, which, according to some, was of wood, and according to others, of stone, was carried to Rome in the time of the second Punic war. It was believed to have fallen from heaven, whence the ancients derived the name of Pessinus, itself from πίσσιν, πισσίν. In the time of Constantine, the city was still flourishing, but after the sixth century, it is no longer mentioned. *Ancÿra* (Ἀγκύρα; *Angora*), the chief town of the Tectosages, afterwards became the capital of the Roman province of Galatia, and is often mentioned under the name of Sebaste. The town is most celebrated, on account of an historical document discovered there. Augustus drew up an account of his life, which was engraved on bronze tables and set up at Rome; of this document the citizens of Ancyra had a copy made on marble slabs, and fitted up in a temple which they erected to Augustus and Roma. There it was discovered in 1544, and published, though very imperfectly. The first complete edition of these documents, known under the name of the Monumentum Ancyranum, was published by Tournefort; it is to be regretted that some parts of the marble slabs are lost. *Tavium* (Ταυρίον; prob. *Boghaz Kieni*), the chief town of the Trocmi, in the eastern part of Galatia, formed a central point, at which roads from

many parts of the country met, and was, accordingly, a place of considerable commercial importance. *Gordium* (Γόρδιον), in the north-west, on the borders of Bithynia, was the ancient capital of the kings of Phrygia, and is celebrated in history as the place where Alexander performed the exploit of cutting the Gordian knot. In the time of Augustus it received the name of Juliopolis.

23. Paphlagonia (Παφλαγονία), the most northern part of Asia Minor, on the coast of the Euxine, extending from the river Parthenius (according to others from the Billaeus) in the west, to the Halys in the east; it was bounded on the west by Bithynia, on the south by Galatia, and on the east by Pontus, but the exact boundary lines are not the same in all authorities, for Xenophon, e. g., extends Paphlagonia eastward as far as Themiscyra. The country is very mountainous, being intersected from west to east by three chains of the mountain system of Olympus, the main stock of which extends along the south-western frontier. The part along the sea-coast was the most fertile, while the inland and more mountainous districts were covered with forests, abounding in game of every description. The country was particularly famous for its horses, mules, and sheep. Its chief river is the Halys, which forms the boundary between Paphlagonia and Pontus, and to some extent also towards Galatia; its main tributary in Paphlagonia is the Amnias. The *Parthenius* (Παρθένιος; *Chate Su* or *Bartan Su*) has its source in mount Olgassys, one of the branches of Olympus, and flows into the Euxine west of Amastris, forming in its lower course the frontier between Bithynia and Paphlagonia. The Paphlagonians are often mentioned in mythical history, as in the expedition of the Argonauts, and in the Trojan war, when they were the allies of Priam. Their leader, on that occasion, was Pylaemenes, to whom the Paphlagonian princes of later times traced their origin, and from whom the country itself is sometimes called Pylaemenia. The native population was of the same stock as the Cappadocians, that is, they belonged to the Semitic race, so that they were quite distinct from the Thracian Bithynians, their western neighbours. Even the name of Syria was preserved in that of the Leucosyri, who inhabited the coast district, about the mouth of the Halys. They were brave soldiers, especially on horseback, but uncivilised, and very super-

stitious. Besides these Semitic Paphlagonians, we find other inhabitants, such as Veneti and Caucones, whose names indicate affinity with the nations of the Indo-Germanic race. Under the Persian monarchy, the satraps of Paphlagonia, which formed the third satrapy, gradually made themselves independent of the great king, and assumed the regal title. In this position they maintained themselves with a brief interruption, until their country was conquered by Mithridates, who added the eastern part to his own kingdom, and gave the western to Nicomedes of Bithynia. After the conquest of the country by the Romans, the part along the coast was given to the kings of Bithynia, while the interior was left to native princes, who had to acknowledge the supremacy of Rome. When the race of these princes became extinct, Paphlagonia was incorporated with the province of Galatia. Constantine made it a separate province, but the part east of Sinope was added to Pontus.

24. The chief towns of Paphlagonia were the Greek colonies on the coast: *Amastris* (Ἀμαστρίς; *Amassereh*), a handsome city with two harbours, was built by Amastris, about B. C. 300, after her separation from Lysimachus. The site had previously been occupied by the town of Sesamos, which name the acropolis of Amastris retained. The new town was mainly peopled by the inhabitants of the neighbouring Cytoros and Cromma who were transferred to it. *Abonoteichos* (Ἀβώνου τεῖχος; *Ineboli*) east of cape Carambis, possessed a good harbour. It was afterwards called Ionopolis, and was the birthplace of the pretended prophet Alexander who is well known from Lucian. *Sinope* (Σινώπη; *Sinope* or *Sinab*), the most important of all the Greek colonies on the Euxine, was situated on the isthmus of a small peninsula, a little to the east of the northernmost promontory of Asia Minor. The town had two good harbours, and its situation gave it every advantage for becoming a great commercial place. Its foundation was referred to Autolycus, one of the Argonauts, who was worshipped as a hero and had an oracle at Sinope. But it was afterwards colonised by Milesians, and, after being destroyed by the Cimmerians, a second Milesian colony established itself there about B. C. 632. After this it rapidly rose in commercial importance, and became itself the mother city of

several colonies, such as Cotyora, Trapezus, and Cerasus. The city ruled over a large territory extending eastward as far as the river Halys, and enjoyed its independence until it was taken by Pharnaces I., king of Pontus. The great Mithridates, who was born at Sinope and afterwards resided there, did much to strengthen and embellish the place. Lucullus after an obstinate defence took and plundered the city, though it was immediately after proclaimed a libera civitas. In the time of Julius Cæsar, it was made a Roman colony and remained a flourishing place on account of the lucrative tunny fisheries in the Euxine; but it never recovered its former greatness and continued to sink. Sinope was the birthplace of the celebrated Cynic Diogenes.

In the interior of Paphlagonia we have to notice *Gangra* (Γάγγρα; *Kangreh*), in the south, not far from the river Halys, was originally only a fort, but became the residence of king Deiotarus, and in the end the capital of the province of Paphlagonia. *Pompeiopolis* (Πομπηιούπολις; *Tash Kupri*), on the river Amnias, was either founded or enlarged by Pompey after his victory over Mithridates. In later times it was the see of a Christian bishop.

24. **Cappadocia** (Καππαδοκία) seems originally to have embraced the whole of the northeastern part of Asia Minor between the eastern bank of the Halys and mount Taurus, but at a later time, probably during the period of the Persian dominion, it was divided into two parts, the northern one being called Cappadocia ad Pontum, or simply Pontus, from its proximity to the Pontus Euxinus, and the southern one Cappadocia ad Taurum or simply Cappadocia. It is with the latter that we have to do in this place. Cappadocia was, on the whole, a rough and barren mountainous country, bounded in the north by Galatia, Pontus, and Armenia Minor, in the east by Armenia and Mesopotamia, in the south by Syria and Cilicia, and in the west by Lycaonia. In the north it was bounded by the chain of mount Paryadres, in the east by the range of the Scydisses, and in the south by mount Taurus, while Antitaurus traversed the country. Its principal rivers are the Halys with its tributaries, among which the *Melas* (Μέλας; *Kara Su*) deserves to be mentioned, though Strabo calls it a tributary of the Euphrates. Cappadocia had excellent pasture and produced very good horses and mules.

The great body of the inhabitants of Cappadocia belonged to the Semitic race, and were called from their white complexion White Syrians (Λευκόςυροι). Whether the Cappodoces who are mentioned along with them were of the same or of a different race, is uncertain. They seem to have been governed during the Persian period by hereditary satraps who gradually made themselves independent and assumed the title of king. After the death of Alexander, one of their kings, Ariarathes I., was defeated and slain by Perdiccas, B. C. 322. But the Cappadocian kings recovered their independence and maintained it until A. D. 17, when Archelaus, the last, died at Rome, and Tiberius changed the country into a Roman province. This province was subsequently divided into 10 prefectures, each with a separate name, viz. Melitene, Cataonia, Cilicia, Tyanitis, Garsauritis, Lavianesine, Sargarausene, Sarauravene, Chamanene, and Morimene.

25. The chief towns of Cappadocia are: *Cybistra* (Κύβιστρα), at the foot of mount Taurus, near the frontiers of Cilicia, as is stated by Cicero; Strabo places it at a distance of 300 stadia from Tyana. *Castabala* (Καστάβαλα), not far from Tyana, with a celebrated temple of Artemis Perasia. *Comana* (Κόμανα; *Al-Bostan*), in the prefecture of Cataonia, in a valley in mount Antitaurus, had a celebrated temple of Artemis Taurica, the foundation of which was ascribed to Orestes. *Archelais* (Ἀρχελαΐς; *Ak-serai*), on the river Cappadox (from which the whole country was said to have derived its name), a tributary of the Halys, was built by Archelaus, the last king of Cappadocia, probably on the site of the more ancient town of *Garsaura* (Γαρσάουρα). It afterwards became a Roman colony. *Mazäca* (Μάζακα), an ancient city in the central part of Cappadocia, was the residence of the Cappadocian kings; it stood at the foot of the snow-capped mountain Argæus. When the country became a Roman province under Tiberius, A. D. 18, the name of the city was changed into *Cæsarea*; it was in the end destroyed by an earthquake. *Tyāna* (Τύανα; *Kiz Hissar*), in the south-west, at the foot of mount Taurus, in a position of great natural strength and improved by fortifications. In the reign of Caracalla it was made a Roman colony. Subsequently it belonged to the empire of Palmyra, from which it was recovered, in A. D. 272, by Aurelian in

his war against Zenobia. In its neighbourhood was a famous temple of Jupiter on the borders of a lake, and near the temple was an ever bubbling spring of hot water which absorbed itself; it was called Asbamaeum, whence Jupiter obtained the surname of Asbamaeus. Tyana was the birth-place of the famous impostor and wonder-worker Apollonius, who created much sensation during the first century of our era. *Nazianzus* (Ναζιανζός), on the road from Archelais to Tyana, is celebrated in ecclesiastical history as the diocese of Gregory Nazianzen; its exact site is uncertain. *Nysa* or *Nyssa* (Νύσα or Νύσσα), in the northwest, south of the Halys, is celebrated as the episcopal see of St. Gregory of Nysa. *Nora* (Νῶρα), a mountain fortress on the borders of Lycaonia, is known in history for the siege it sustained against Antigonus during a whole winter. Strabo calls it Neroassus, and in his time it was the treasury of Sisinas, a pretender to the throne of Cappadocia. *Parnassus* (Παρνασσός), in the northwest, on the confines of Lycaonia, was situated on a mountain of the same name, on the south of the river Halys. In the district of Cataonia, we have to notice *Melitene* (Μελιτηνή; *Malatiah*), on a tributary of the Euphrates and not far from the latter river itself; it had originally been only a fort, but became a place of considerable importance, being the point at which several great roads met. In the division of the empire under Constantine it became the capital of Armenia Secunda. In A. D. 577, the Romans gained a victory in its vicinity over the Persians. In the northeastern part of Cappadocia, between Antitaurus and the river Euphrates, which district is called Armenia Minor, the following towns deserve to be noticed: *Sātāla* (Σάταλα) in the extreme northeast, was regarded as the key of the mountain passes into Pontus, being situated to the west of the Euphrates, in a valley surrounded by mountains, and at a point from which four roads led to different places on the Euxine. Its exact site has not yet been discovered. *Nicopolis* (Νικόπολις), between the river Lycus and the sources of the Halys, was founded by Pompey on the spot where he had gained his first victory over Mithridates. It was a flourishing place even in the days of Augustus, and having at a later period fallen into decay, it was restored by Justinian. Its site is generally identified with *Devriki*.

26. **Pontus** (Πόντος), in the extreme northeast of Asia

Minor, extending along the coast of the Euxine. It has already been remarked that originally it was a part of Cappadocia, and that at first it was designated as *Cappadocia ad Pontum* (ἐν Πόντῳ), whence arose the simple name Pontus which is first found in Xenophon. Its boundaries were at all times very fluctuating until they were finally settled by the Romans, who made the Halys the western boundary, and the *Phasis* (Φάσις; *Faz* or *Rioni*) the eastern, which separated Pontus from Colchis, though even then some marked Trapezus, and others the river Acampsis as the most eastern point of Pontus. From Galatia, Cappadocia, and Armenia Minor, it was separated by the chain of mount Paryadres and its branches. Under the Romans the country was at first divided into three parts, *Pontus Galaticus*, in the west, bordering on Galatia; *Pontus Polemoniacus*, in the centre, deriving its name from the town of Polemonium; and *Pontus Cappadocius*, in the east; but under Constantine, they were reduced to two, the western part being called *Helenopontus*, in honour of Helena, the emperor's mother, and the eastern *Pontus Polemoniacus*. Besides these, however, we meet with a great number of other divisions, districts being called after the tribes by which they were inhabited or after their chief town. Pontus is a mountainous country, and in the north-east, where the mountains approach close to the sea, it is wild and barren; but the western parts, the coast as well as the valleys of the Halys, the Lycus, and their tributaries are very fertile, and produce corn, olives, and fruit trees of every description. The cherry tree is said to have been brought to Europe from the neighbourhood of Cerasus. The sides of the mountains were richly covered with wood, and the mountains in the east, especially in the part inhabited by the Chalybes, contained ample supplies of iron. The chief rivers are: the Halys, the upper course of which formed the boundary between Pontus and Armenia Minor; the *Acampsis* (Ἀκαμψίς; *Joruk*) which flowed from the Armenian mountains into the Euxine at the extreme east of Pontus; the *Thermodon* (Θερμώδων; *Thermeh*), a navigable river, of about 300 feet in breadth, flowed into the Euxine near Themiscyra, and is celebrated in legendary history, the Amazons being said to have dwelt in the country about this river; the *Iris* (Ἰρίς; *Yeshil-Irmak*), rises in the most northern part of Antitaurus, in

the central part of Pontus, and having received the Scylax and Lycus flows into the Euxine on the east of Amisus. The population of Pontus consisted of a number of different tribes, probably belonging to different races, but the great body of the people seems to have been the same as the Cappadocians, that is, Semitic or Syrian, whence here also we meet with Leucosyri and even with Chaldaei.

The country of Pontus, though not under this name, is mentioned in the story of the Argonauts and in the legends about the Amazons who dwelt about the Thermodon; this shows that the earliest Greeks possessed some knowledge of it, but more accurate information was obtained during the retreat of the 10,000 Greeks under Xenophon, and still more during the Mithridatic war, when Pompey advanced as far as the foot of mount Caucasus. The country belonged to Persia, and the Persian satraps, about the beginning of the 4th century B. C., made themselves independent, and formed the kingdom of Pontus, the first king being Ariobarzanes. He was succeeded by 10 other kings; the last but one was the great Mithridates, who put an end to his life in B. C. 63. After the death of Pharnaces, the last king, in B. C. 47, the kingdom still continued to be nominally independent, until, in A. D. 62, Nero constituted it a Roman province.

27. The chief towns on the coast of Pontus were: *Phasis* (Φάσις), in the extreme east, at the mouth of the famous river of the same name, which flowed from mount Caucasus westward into the Euxine. The town was a colony of Miletus and strongly fortified, whence the kings of Pontus and the Romans used it as a frontier fortress, which purpose it still serves under Russia, bearing the name of Poti. Some writers identify Phasis with Sebastopolis, but without sufficient reasons. *Petra* (Πέτρα), a fortress built by Justinian on the coast between the mouths of the rivers Bathys and Acinases. *Athenae* (Ἀθήναι; *Atenah*), a port town, southwest of the river Acampsis, derived its name from a temple of Athena. *Trapezus* (Τραπεζοῦς; *Tarabosan*, *Trabezun*, or *Trebizonde*), a celebrated city on the coast of the Euxine, and a colony of Sinope; when the latter city had lost its independence, Trapezus first belonged to Armenia, and afterwards to the kingdom of Pontus. Under the Romans, it remained nominally free, and Trajan made it the capital of Pontus Cappadocius. Hadrian built a new harbour for it, and after this

event it became one of the most important commercial places on the Euxine. In the reign of Valerian, it was taken and sacked by the Goths, but it recovered from this blow, and again was a prosperous city in the time of Justinian, who repaired its fortifications. In the middle ages, it was for a time the capital of an independent principality of the Greek empire, which is known by the name of the empire of Trebizond. Next to Odessa, it is still the greatest commercial place on the Black Sea. It is celebrated also in the history of the retreat of the 10,000 under Xenophon, it being the point at which they reached the coast of the Euxine. *Cerasus* (Κερασούς), west of Trapezus, likewise a flourishing colony of Sinope, was situated at the mouth of a river of the same name. It is chiefly celebrated as the place from which Lucullus is said to have brought the cherry tree (*cerasus*) into Europe. This city fell into decay after the foundation of *Pharnacia* (Φαρνακία), on the west of it, to which the inhabitants of Cotyora and other places were transferred, and which still bears the name of *Kherasoun*, whence some have regarded it as identical with the Sinopian colony of Cerasus. In the neighbourhood were rich iron mines, and as the town was strongly fortified, Mithridates placed his harem there during the war with Rome. *Tripolis* (Τρίπολις; *Tireboli*), between Cerasus and Pharnacia, 90 stadia to the east of cape Zephyrium, was a fortified town at the mouth of a river of the same name. *Cotyora* (Κοτύωρα), on a bay to the west of Pharnacia, was a colony of Sinope, in the territory of the Tibareni. Here the Greeks, returning with Xenophon, embarked for Sinope. At the foundation of Pharnacia, it lost the greater part of its inhabitants. *Polemonium* (Πολεμώνιον; *Polemon*), was built by a king Polemon on the site of a more ancient town of the name of Side, at the mouth of the river Sidenus (*Poleman Chai*); it was situated at the head of a deep bay, and had a good harbour; from this town Pontus Polemoniacus derived its name. *Themiscyra* (Θεμισκυρα), at the mouth of the river Thermodon, was destroyed as early as the time of Augustus, but the name Themiscyra was applied to the plain in the neighbourhood, and about the mouth of the Iris. *Amisus* (Ἀμισός; *Samsun*), west of the mouth of the Iris, on a bay which derived from the town the name of *Sinus Amisenus*, was a large place, and occasionally the residence of king Mithridates.

In the interior of Pontus the following towns deserve to be noticed: *Amasia* (Ἀμασία; *Amasiah*), the capital of the kings of Pontus, in the west of the country on both banks of the river Iris. It is remarkable as being the birth-place of Mithridates the Great and the geographer Strabo. *Gaziura* (Γαζίουρα), likewise on the Iris, above Amaseia, was also one of the residences of the Pontian kings, but had fallen into decay as early as the time of Strabo. *Zela* or *Ziela* (Ζήλα; *Zilleh*), south of Amasia, on the west of the Iris, was situated on an artificial hill and strongly fortified. In its vicinity was a celebrated temple of the goddess Anaitis and other Persian divinities, at which great festivals were celebrated. The place is known in history for two battles fought in its neighbourhood, in the one, B. C. 67, Valerius Triarius was defeated by Mithridates, and in the other Julius Caesar defeated Pharnaces, B. C. 47, and sent to Rome the famous despatch in the words 'veni, vidi, vici.' *Cabira* (Κάβσιρα; *Niksar*), on the right bank of the Licus, at its confluence with the Iris, was a frequent residence of Mithridates, who was defeated there, in B. C. 71, by Lucullus. Pompey raised the place to the rank of a city, giving it the name Diospolis, and queen Pythodoris, the widow of Polemon, changed its name into Sebaste, and made it her place of residence. The modern name *Niksar* is a corruption of Neocaesarea, a name by which Cabeira was known under the later emperors, when it was a splendid city, and the scene of a great ecclesiastical council held there in A. D. 314. *Comāna* (Κόμανα), surnamed *Pontica*, to distinguish it from the less celebrated Comana in Cappadocia, was situated on the banks of the upper Iris, and possessed a famous temple of Artemis Taurica, which was believed to have been founded by Orestes. The priests of this temple, which was extremely rich, were, next to the kings, the highest persons in the country, and their domains were increased by Pompey after the Mithridatic war. *Sebastia* (Σεβαστία; *Siwas*), near the sources of the river Halys, did not become a place of great importance until the time of the Byzantine empire.

CHAPTER II.

ASIA MAJOR.

1. **Asia Major** (*Ἀσία ἡ μεγάλη*), as already observed, was not used as a geographical name until the fourth century of the Christian era. Before that time the vast continent of Asia was not designated by any one name, but its different parts only were distinguished by special designations, generally derived from the nations inhabiting them. Asia Major embraced the continent to the east of the river Tanais (*Don*), the Pontus Euxinus (*Black Sea*), and an imaginary line drawn from the neighbourhood of Trapezus to the bay of Issus and the Mediterranean; it accordingly included the countries of Sarmatia Asiatica with all the Scythian tribes, Colchis, Iberia, Albania, Armenia, Assyria, Babylonia, Media, Susiana, Persis, Ariana, Hyrcania, Margiana, Bactriana, Sogdiana, India, and the country of the Sinæ and Serica.

2. **Sarmatia Asiatica** (*ἡ ἐν Ἀσίᾳ Σαρματία*) was only a continuation of European Sarmatia from which it was separated by the river Tanais and the Palus Maeotis (*Sea of Azov*), though the Chersonesus Taurica (the *Crimea*) was not regarded as a part of Sarmatia, but as a distinct country by itself. In the south Sarmatia extended as far as mount Caucasus, or the countries of Colchis, Iberia, and Albania, and in the east as far as the *Caspia Lacus* or *Hyrcanum Mare* (the *Caspian Sea*), and the river *Rha* (*Pā*; *Volga*) which flows into it. The Caspian, of which the real extent and nature did not become known until the time of Peter the Great of Russia, received its names from two tribes dwelling on its borders, the Caspii, on the western, and the Hyrcani, on the southeastern shore. The country beyond the Volga was quite unknown to the ancients. Besides the rivers already mentioned, the following deserve to be noticed in Asiatic Sarmatia: the *Hypanis* (*Ἰπάνης*; *Kuban*), has its sources in mount Caucasus, and flows in a northwestern direction into the Euxine; the *Udon* (*Οὐδών*; *Kuma*), and the *Alonta* (*Ἀλόντα*; *Terek*), both of which empty themselves into the Caspian. The chief mountain range of the country is that of mount *Caucasus* (*Καύκασος*), which still bears its ancient name, and extends from the Cimmerian Bosphorus in a southeastern

direction as far as the Caspian, a distance of about 700 miles while its breadth varies from 60 to 120 miles. Its greatest height exceeds that of the Alps, the highest point being nearly 17,000 feet above the sea. At both extremities the mountain sinks down to low hills. There are two celebrated passes in the Caucasus, both of which were known to the ancients; the one between the eastern extremity and the Caspian, called *Caspiae Pylae* (*Pass of Derbent*), and the other near the centre of the chain, called *Caucasiae Pylae* (*Pass of Dariel*). Through the Montes Moschici in the southwest, the Mons Scoedis, and others in the east of Pontus, mount Caucasus is connected with Antitaurus in Asia Minor. The country in and about mount Caucasus was inhabited by a vast number of tribes which are regarded as the finest specimens of the Caucasian race of men, to which the inhabitants of Europe and western Asia belong. But all the tribes of Sarmatia were designated by the general name of *Sarmatae* (Σαρμάται or Σαρπομάται) or *Scythae* (Σκύθαι): the following, however, deserve to be specially mentioned: the Jaxamatae, on the Tanais; the Siraces or Siraceni, between the Palus Maeotis and the river Rha; the Aorsi or Adorsi, who are often identified with the later Huns, near the Caspian; and the Maeotae or Maeotici, who dwelt on the banks of the Sea of Azov, and supported themselves by agriculture and fishing. Herodotus mentions several names of tribes in those regions which are evidently fabulous.

Towns in the proper sense of the term can scarcely be looked for in those countries, except on the coast of the Palus Maeotis, where we meet with a few Greek colonies, as *Phanagoria* (Φαναγόρεια), on the Asiatic coast of the Cimmerian Bosphorus, which was founded by Teians, under Phanagoras, and became a great commercial place, between the countries round the Palus Maeotis, and those south of mount Caucasus. The kings of Bosphorus afterwards made it their capital, and in the sixth century of our era it was destroyed by the neighbouring barbarians. Ruins of it still exist near *Taman*. *Tanais* (Τάναϊς), on the north side of the southern mouth of the river Tanais, at a little distance from the sea, was a colony of Miletus; it likewise became a flourishing commercial town, and acquired an extensive territory. In the end, however, it became subject to the Bosporan kings, and was destroyed by Polemon, on account of a rebellion

among its citizens; it was, indeed, restored, but never recovered its former greatness. A few remains of it still exist near *Nedrigofka*.

3. **Colchis** (Κολχίς), on the east coast of the Euxine, which forms its western boundary, while on the north the country is bounded by mount Caucasus, on the east by Iberia, and on the south by Pontus: the boundaries between this last country and Colchis were very uncertain, for while some made the Phasis the frontier, others extended Colchis as far as Trapezus. This country, together with Iberia and Albania, form the modern Circassia. Colchis and the river Phasis are celebrated in the story of the Argonauts, but the name Colchis does not occur until the time of Aeschylus and Pindar, when the Greeks had probably become somewhat better acquainted with those distant regions through the commerce of the Milesians. The country yielded abundant timber, hemp, flax, pitch, wax, and especially linen, for exportation, and this last commodity probably led Herodotus to the belief that the Colchians were a colony of Egypt. Until the time of Mithridates the Great, the Colchians were governed by native princes, but they then became subject to Pontus. After the Mithridatic war, the Romans invaded the country, but it did not become subject to them until the time of Trajan. During the later period of the empire, it was called Lazica, from the Lazi, one of its chief tribes.

The principal towns of Colchis, passing by Phasis, which has already been noticed, were: *Pityus* (Πιτυός; perhaps *Pitzunda*), at the north-western extremity of Colchis, which is regarded by some as a town of Asiatic Sarmatia, was a considerable city, and port in the time of Strabo; it was, afterwards, destroyed by the tribe of the Heniochi, but was restored and became a strong frontier fortress of the Roman empire. *Dioscurias* (Διοσκουριάς; *Iskuria* or *Isgaur*), at the mouth of the river Anthemus, south-east of Pityus, was a Milesian colony, and a great emporium for all the neighbouring tribes. Under the Roman empire, it bore the name of Sebastopolis, and still later probably that of Soteriopolis. Besides these a few other towns are mentioned, but are of no historical importance.

4. **Iberia** (Ἰβηρία), on the south-west of mount Caucasus, in the central part of the country between the Euxine and the Caspian, was bounded on the north by the Caucasus, on

the west by Colchis, on the east by Albania, and on the south by Armenia. The country was surrounded on all sides by mountains, through which there were only four passes. Thus sheltered by mountains, and watered by the river *Cyrus* (Κύρος, *Kur*) and its tributaries, the country was extremely fertile, a circumstance to which its modern name *Georgia* (γεωργία) owes its origin. The river *Cyrus* has its sources in Armenia, and flows in a south-eastern direction into the Caspian. The *Iberi* or *Iberes* were and still are the handsomest of all the Caucasian tribes. The ancients believed them to be connected with the Assyrians and Medes, whom they are said to have resembled; they certainly were more civilised than either the Colchians or Albanians. They were divided into four castes; 1. the nobles, from among whom two kings were chosen; 2. the priests, who were at the same time the civil magistrates; 3. the soldiers, who also tilled the soil; and 4. the populace, who were at the same time called the king's slaves. The chief occupation of this people was agriculture. They were unknown to the classical nations until the time of Pompey, who made an expedition into their country, after the war against Mithridates, but they did not become subject to Rome until the time of Trajan. In the fifth century they were subdued by the Persian king Sapor.

Only two towns are mentioned in *Iberia*, *Harmozica* and *Saumara*, the former on the *Cyrus*, and the latter on the *Aragus* (*Aragua*), a tributary of the *Cyrus*, at a distance of only 16 stadia from each other; both were fortified places on high rocks. Two ruined castles, *Horum Ziche* and *Tsumar*, are believed to preserve the names and mark the sites of the ancient fortresses.

5. **Albānia** (Ἀλβανία), on the west of the Caspian, extending from the rivers *Cyrus* and *Araxes* (Ἀράξης; *Aras*), which unite before flowing into the Caspian, in the south to *Mons Ceraunius* (the eastern part of the Caucasus) in the north, was bounded on the west by *Iberia*. The country is rich in rivers, such as the *Cambyses* (Καμβύσης; *Jora*), which, after uniting with the *Alazonius* (Ἀλαζώνιος; *Alasan*), falls into the *Cyrus*. Albania was an extremely fertile country, so that the fields yielded two or three crops every year; but its inhabitants were very warlike and fierce, and sometimes wandered about as nomades. In the war against

Pompey they displayed great skill and adroitness. They worshipped the sun and moon, paid great respect to old age, but regarded it as a disgrace to honour the dead. The Albani seem to have been a Scythian tribe, and are commonly regarded as identical with the Alani, who, at a later time, invaded the Roman empire with other barbarians. The only towns in their country we know of, were: *Chabala* (Χαβάλα) or *Cabalaca*, and *Gaetara* (Γαιτάρα), near the mouth of the Cyrus.

6. **Armenia** (Αρμενία) was divided into two parts, *Armenia Minor* (Αρμενία ἡ μικρά or Βραχυστέρα) and *Armenia Major* (Αρμενία ἡ μεγάλη or ἡ ἰδίως καλουμένη), the former of which, belonging to Asia Minor, has already been noticed in treating of Cappadocia. Armenia Major was bounded on the north and north-east by the river Cyrus, which divided it from Iberia and Albania, on the north-west and west by the Moschici Montes, and the river *Euphrates* (Εὐφράτης; *Phrat*), which separated it from Colchis and Armenia Minor; and on the south and south-east by the ranges of Mons Masius, Mons Niphates, the Montes Gordiaei (prolongations of mount Taurus), and the lower course of the Araxes, which separated Armenia from Media, Assyria, and Mesopotamia. The country is intersected by numerous ranges of mountains, between which flow the two great rivers, the Araxes which runs eastward into the Caspian, and the *Arsanias* (Ἀρσανίας; *Murad Chai*) or south-eastern branch of the Euphrates, which flows westward and joins the main stream of the Euphrates (*Kara Su Phrat*), a little to the north of mount Masius. One of the highest mountains in the central part of the country, on the south of the Araxes, is supposed to be mount Ararat of Scripture. Armenia also possesses two great lakes, the Arsisia Palus (*Lake Van*) in the south, which is surrounded by lofty chains of mountains, and Lacus Lychnitis (*Lake Gokcha* or *Sewan*) in the north-east. The country, though very mountainous, is in many parts very fertile and beautiful, especially about the Araxes. Its inhabitants claimed to be an aboriginal race, and there can be no doubt that they were one of the most ancient branches of the great Indo-Germanic family, though their language had some very remarkable peculiarities of its own. Their manners and religious ideas strongly resembled those of the Persians and Medes, but

they had a stronger tendency to personify the powers they worshipped. The Armenians carried on an extensive commerce with the nations in the south, and even with Phœnicia. When Xenophon and his Greeks traversed their country, they still preserved a considerable degree of primitive simplicity, but Tacitus does not speak very favorably of them. The earliest Armenian traditions represent the country as governed by its own kings, who lived in a perpetual state of warfare with the Assyrians. At one time they are said to have been conquered, but recovered their independence at the time when the Medes and Babylonians revolted from Assyria. During the period of the Persian wars, the Armenians were either allied with or subject to the Persians, for there was a body of Armenians in the army which Xerxes led against Greece; they also assisted the last Darius against Alexander, but became subject to the Macedonians in B. C. 328. Afterwards they were for a time successful in asserting their independence, but in B. C. 274, they became subject to the Syrian empire. When Antiochus the Great was defeated by the Romans, the Armenians again recovered their independence. During this period of independence Armenia Minor was torn from Armenia Major during a revolt in which there appeared two claimants of the throne. Two dynasties, accordingly, were founded, the one reigning in Armenia Minor, and the other in Armenia Major. At last Armenia Minor was made a Roman province under Trajan, and Armenia Major having long been the bone of contention between the Romans and Parthians, was conquered in A. D. 226, by the New Persian king Artaxerxes. Armenia was divided into a very great number of districts, each bearing its own name, such as Catarzene, Sibacene, Sacapene, Arsesa, Gordyene, and others, the enumeration of which is not necessary in this place.

The principal towns of Armenia were: *Artaxāta* (*Ἀρτάξατα*; below *Takt-Tiridate*), was built by the Armenian king Artaxias, it is said, on the advice of Hannibal, and was situated on the north bank of the river Araxes, on a kind of peninsula formed by a bend of the river. It was the capital of Armenia, and after being burnt in A. D. 58 by Corbulo, a Roman general, it was rebuilt by Tiridates under the name of Neronia, and continued to exist as late as the fourth century. *Tigranocerta* (*Τιγρανόκερτα*; *Sert* or *Soort*), i. e.,

the city of Tigranes, who founded it on a height by the river Nicephorius in the valley between mount Masius and Niphates. The town was strongly fortified and its population consisted mainly of Greeks and Macedonians who had been forcibly removed from Cappadocia and Cilicia. When Tigranes was defeated by Lucullus under the walls of the city, these people were permitted to return to their former homes, and Tigranocerta was partially destroyed, but it nevertheless remained a town of considerable importance. *Arxāta* (Ἀρχάτα), the ancient capital of Armenia, before Artaxata was built, was situated further down the river Araxes, nearer the confines of Media. *Carcathiocerta* (Καρκαθιόκερτα; *Kartput*), the principal town in the district of Sophene, was situated on an eminence commanding a view over a beautiful plain. *Amida* (Ἀμίδα; *Diarbekir*), on the banks of the upper Tigris, was besieged and taken by the Persians under Sapor, in A. D. 359, and the historian Ammianus Marcellinus was present at the siege. *Elegia* (Ἠλέγεια; *Ilijeh*), near the sources of the Euphrates; in A. D. 162 a Roman legion with its commander was cut to pieces there by the king of the Parthians. *Theodosiopolis* (Θεοδοσιούπολις), probably the modern *Erzeroom*, was built by Theodosius II. as a fortress on an eminence, on the south of the mountain containing the sources of the Euphrates; it was strengthened and enlarged by subsequent emperors, and from its position also became a place of commercial importance. *Martyropolis*; (Μαρτυρόπολις; *Meya Farkin*), in Sophene, on the river Nymphius, a northern tributary of the Tigris, was a strong fortress in the time of Justinian. *Arsamosāta* (Ἀρσαμώσατα), a strong fortress between the Euphrates and the sources of the Tigris, near a much frequented pass of mount Taurus.

7. **Mesopotamia** (Μεσοποταμία), called in the Scriptures *Aram Naharaim*, i. e., Syria between the rivers, viz., the Euphrates and Tigris, the former separating it from Syria in its narrower sense, and the latter from Assyria. In the north it was separated from Armenia by the range of Mons Masius (*Karajeh Dag*), a branch of mount Taurus, and in the south it was divided from Babylonia by the so-called Median Wall, which runs from the banks of the Euphrates to those of the Tigris. The name Mesopotamia does not occur in Greek writers until the period of the Seleucidæ,

for previously to that time the country had been regarded either as a part of Syria or of Assyria, and under the Persian empire it formed part of the satrapy of Babylonia. Mesopotamia was a vast plain with the exception of the northern and north-eastern parts, where mount Masius sent forth its branches along the banks of the Tigris. The northern part contained excellent pasturage at all seasons of the year. The vast remaining plain is broken by few hills, such as those of Singara, in the central part, and was well watered by rivers and canals, whence it was extremely fertile, with the exception of the southern part, which is a continuation of the desert on the west of the Euphrates. This plain produced corn, fruits, spices, such as amomum, and excellent timber for ship-building, and supported large herds of cattle. In the southern or desert part were found numerous wild animals, such as wild asses, gazelles, lions, and ostriches. Its chief mineral productions were naphtha and jet. The northern portion of Mesopotamia was divided into two districts, the western one of which was called Osrhoene, and the eastern Mygdonia: the southern parts were divided into Chalcitis, Gauzanitis, Acabene, and Ancobaritis. Besides the rivers Euphrates and Tigris, we may mention the *Chaboras* (Χαβύρας; *Khabor*), which has its source in mount Masius, and flows into the Euphrates near Circesium; Xenophon calls it by the name of Araxes. The *Saocoras* (Σαοκόρρας), perhaps the same as the Mascas of Xenophon (now *Wady el Seba*), and the *Mygdonius* (*Jakjak-jah*) are tributaries of the Chaboras. The inhabitants of Mesopotamia belonged to the Semitic or Syrian family of nations.

The chief towns of Mesopotamia, were: *Apamea* (Ἀπάμεια; *Rum-Kala*), on the east bank of the Euphrates, was built by Seleucus Nicator, opposite to Zeugma, with which it was connected by a bridge; it lay in ruins as early as the time of Pliny. *Batnae* (Βάτναι; *Sarug*), likewise in Osrhoene, east of the Euphrates, between the river and Edessa. The town was founded by Macedonians, but was taken by the Romans under Trajan. It was a place of interest on account of an annual fair held there of Indian and Syrian merchandise. *Edessa* (Ἔδεσσα; *Urfah*), also called Antiocheia Callirrhoe, a very ancient city, called in the Scriptures Ur, was the capital of Osrhoene, and the residence of independent kings, from B. C. 137 to A. D. 216.

It was situated near the source of the river Scirtus (*Daisan*), a tributary of the Euphrates, which often overflowed its banks and damaged the city. Caracalla died at Edessa. In the reign of Justin I., the city suffered by an earthquake, but it was rebuilt under the name of Justinopolis. *Carrae* or *Carrhae* (Κάρραι; *Harran*), Haran or Charran in the Scriptures, was situated on the south-east of Edessa, and was the place where Crassus, in B. C. 53, was defeated and killed by the Parthians. *Nicephorium* (Νικηφόριον; *Rakkah*), on the Euphrates, near the mouth of the Belius (*el Belikh*), was built by order of Alexander the Great, and probably completed under Seleucus. Afterwards its name was changed into Callinicum, and at a still later period, when the emperor Leo adorned it with new buildings, it assumed the name of Leontopolis. *Phaliga* (Φάλιγα), afterwards called Circesium, and now *Kerkesia*, was likewise situated on the Euphrates, at its confluence with the Chaboras, and was the easternmost border fortress of the Roman empire. *Anthēmūsia* (Ἀνθεμουσία), or *Anthemus*, between the Euphrates and Edessa, derived its name from the fertility of the district. *Dura* (Δούρα), south of Circesium, on the Euphrates, was founded by Macedonians, and hence called Nicanoris or Europus. *Resaena* or *Resina* (Ῥέσιαινα or Ῥέσινα; *Ras el Ain*), on the upper course of the Chaboras, on the road from Carrae to Nisibis. In later times it assumed the name of Theodosiopolis, having been restored and fortified by Theodosius. In the north-east of Mesopotamia, we have the town of *Nisibis* (Νίσσιβις; *Nisibia*), also called Antiochia Mygdoniae, and perhaps the Aram Zoba of the Scriptures; it was the capital of the district Mygdonia, and stood on the river Mygdonius (*Jakjak-jah*), in a very fertile district. It was an important military post, and the centre of a considerable trade. In the wars between the Romans, Tigranes, and the Parthians, the place was repeatedly taken and retaken, until in the reign of Jovian, it fell into the hands of the New Persians. At present it is little more than a village. *Singāra* (Σιγγαρά; *Sinjar*), a strongly fortified town, and Roman colony in the interior of Mesopotamia, on the south of Nisibis. It was situated in a dry plain, at the southern foot of mount Singaras; Constantine was there defeated by Sapor, in consequence of which the Romans lost the place. *Atrae* or *Hatra* (Ἀτραί or Ἀτρα;

Hadr), a strongly fortified town on a high hill in the south-eastern part of the country, was inhabited by an Arab race.

8. **Syria** (*Συρία*), in its widest sense, embraced in the east both Mesopotamia and Assyria, the latter meaning in reality only *the* Syria, and extended westward as far as the Mediterranean and Egypt. Sometimes even Asia Minor to the east of the Halys was regarded as belonging to Syria, and, ethnographically speaking, there was nothing incorrect in that extensive application of the name, as all the nations inhabiting that vast territory belonged to the Aramaean branch of the Semitic stock. In a narrower sense, however, Syria was bounded in the north by Cappadocia, in the east to a considerable extent by the Euphrates as far as Thapsacus, whence a line drawn through the desert towards Damascus completed the eastern boundary; in the south it bordered on the Arabian desert and Palestine, and in the west on Phoenicia, the Mediterranean, and Cilicia. The northern and western parts of the country were intersected by a series of mountains proceeding from mount Taurus, under the names of *Amanus* (*Ἀμανός*; *Almadagh*), separating Syria from Cilicia; *Pieria* or *Pierus Mons* (*Πισρία*), a southern continuation of Amanus; *Casius* (*Κάσιον ὄρος*; *Jebel Okrah*), south of the river Orontes, running almost parallel to the sea coast, and in some parts rising to a height of upwards of 5000 feet; *Bargylus*, a continuation of the former; *Libanus* (*Λιβανός*; *Lebanon* or *Jebel Libnan*), a lofty range, running parallel to the coast and dividing Phoenicia from Syria; its greatest heights are covered with perpetual snow.

On the east of Libanus is mount Antilibanus, which is considerably higher than the former, and is separated from it by a valley to which the name of *Coelesyria* (*ἡ Κοίλη Συρία*), that is, Hollow Syria, was applied; but this name was sometimes given to the whole district of southwestern Syria about mount Antilibanus. It should be observed that in the Scriptures no distinction is made between Libanus and Antilibanus, but that both are comprised under the name of Lebanon. The chief river is the *Orontes* (*Ὀρόντης*; *Nahr el Ahsy*), which has its sources in mount Libanus, and flowing in a northern direction discharges itself into the Mediterranean at the foot of mount Pieria. Besides this there are the *Chrysorrhoeas* (*Χρυσόρροας*; *Burrada*), also called Bardines, which flows on the eastern side of mount Antilibanus and

past Damascus into the lake now called *Bahr el Merj*; the *Chalus* (Χάλος; *Koweik*), which comes down from the mountains in northern Syria and flows into a marshy swamp near Antioch. The Marsyas, lastly, is a tributary of the Orontes into which it falls near Apameia, and the Singas a tributary of the Euphrates. The valleys among the northern and western mountains were in ancient times far more fertile than they are now, and even the eastern districts which now form part of the desert, must then have been capable of supporting many cities of which now only the ruins exist in the sandy wastes. The change of the productive powers of the country is equally visible in mount Libanus, which was formerly covered with thick forests of the finest trees, while at present trees are but thinly scattered over its sides.

In our earliest historical accounts, we find Syria divided into a number of independent kingdoms, among which that of Damascus was the most powerful. Several of them were subdued by David, but afterwards became again independent, until about B. C. 740 Tiglath Pileser, the king of Assyria, conquered all Syria. After this the country was successively under Babylonian, Persian, and Macedonian dominion, until after the battle of Ipsus, in B. C. 301, it fell to the share of Seleucus Nicator and formed the nucleus of the great empire of the Seleucidae. This empire lasted upwards of 200 years, but after various reverses from the Parthians and Romans, it was at last overthrown by Tigranes, king of Armenia, B. C. 79; and when Pompey had conquered Tigranes, B. C. 64, Syria was added to the Roman empire and constituted a province, in which however the northern part, Commagene, was not included. Syria long remained one of the most flourishing provinces, though on the east it was exposed to the inroads of the Parthians, Persians, and Arabians of the desert or the Saraceni. During the Macedonian period, it was divided into two parts, the northern, including the whole country as far south as the range of mount Lebanon, and the southern, consisting of Coelesyria in its wider sense. The former, which was called Syria Proper or Upper Syria, was subdivided into four districts or tetrarchies which were named after their respective capitals, Seleucis, Antiochēne, Laodicēne and Apamēne. Under the Romans, the country was divided into nine dis-

tricts, Commagène, Cyrrhestice, Pieria, Seleucis, Chalcidice, Chalybonitis, Palmyrène, Apamène, and Casiotis. The first two of these nine districts were constituted by Constantine as a distinct province, called Euphratensis, and Theodosius II. afterwards divided the whole remaining country into two parts, Syria Prima with Antioch for its capital, and Syria Secunda with Apameia for its capital.

9. The principal towns of Syria were :

a. In Commagene: *Samosata* (Σαμόσατα; *Samisat*), the capital of the district was situated on the right bank of the Euphrates, and, being a frontier place, was strongly fortified. When Commagene was an independent kingdom, as in the first century of our era, its kings resided at Samosata. The city is celebrated as the birthplace of Lucian and of Paul, the heretical bishop of Antioch in the third century. The place is now only a heap of ruins, *Germanicia* (Γερμανίκεια) or *Caesarea Germanica*, in the southwestern part, received this name in honor of Caligula, having previously been called *Adata*, and was the birthplace of the heretic Nestorius. *Doliche* (Δολίχη; *Dolichā*), in the southern part of the country west of Zeugma. *Antiochia ad Taurum* (Ἀντιόχεια πρὸς Ταύρω), in mount Taurus, in the most western part of Commagene.

b. In Cyrrhestice: *Zeugma* (Ζεῦγμα), that is, the Junction, perhaps the same as the present *Rumkaleh*, was built by Seleucus Nicator on the Euphrates, at a point where the river was crossed by a bridge of boats, which had been constructed by Alexander the Great. In later times, when the country about the Lower Euphrates was infested by Arabs, Zeugma was the only safe passage over the river. *Hierapolis* (Ἱεράπολις; *Bambuche* or *Munbedj*), in the southeast, was one of the great cities of Syria with a rich temple of Astarte. Its Syriac name was Mabog, of which the Greeks made Βαμβύκη, that is, the cotton city. *Beroea* (Βέροια; *Aleppo* or *Haleb*), in the southwest of the district, due east of Antioch, likewise a great Syrian city, was enlarged by Seleucus Nicator, who changed its original name of Helbon, Chelbon, or Chalep into Beroea. *Gindārus* (Γίνδαρος; *Gindaries*), a strong fortress on the Chalus, where the Roman Ventidius defeated the Persians.

c. In Pieria; *Alexandria* (Ἀλεξάνδρεια κατὰ Ἴσόν;

Iskenderoon or *Scanderoon*), a port town on the gulf of Issus, near the Cilician frontier.

d. In Seleucis: *Seleucia* (Σελεύχεια; *Seleukeh* or *Kepse*), on the coast, a little to the north of the mouth of the Orontes, was built by Seleucus, in B. C. 300, one month before the foundation of Antioch, on the site of an ancient fortress; on rocks overhanging the sea, at the southern extremity of mount Pieria. The place was fortified with the greatest skill, and every thing was done to make it a splendid city and sea port. Seleucus himself was buried in this place in a mausoleum surrounded by a grove. In B. C. 246, the city surrendered to Ptolemy III. of Egypt, but was recovered in B. C. 219 by Antiochus the Great. Tigranes of Armenia tried for 14 years in vain to make himself master of the city, and Pompey, after the defeat of the king, recognised the independence of Seleuceia. In the sixth century of our era, the place had fallen into complete decay; but there are still considerable remains of the harbor and mole, of the walls of the city, and of its necropolis. *Antiochia* (Αντιόχεια; *Antakia* or *Antioch*), surnamed *ad Orontem* (or ἐπὶ Δάφνῃ, from a laurel grove in the neighborhood), was founded by Seleucus Nicator, in B. C. 300, became the capital of the empire of the Seleucidae, and was long one of the chief cities in the ancient world. It stood on the left bank of the Orontes, about 20 miles from the sea, in a beautiful and extensive valley surrounded by mounts Casius and Amanus. The population rose so rapidly, that it soon needed enlargement, and successive additions were made by Seleucus II. and Antiochus IV., whence it obtained the name of Tetrapolis, i. e., the four towns. But besides being a great and magnificent city, it also acquired great commercial importance, the Orontes being navigable up to its walls, and the high road between Asia and Europe running through it. Under the Romans, Antioch was the residence of the governor of the province of Syria, and many of the emperors favored it in various ways. It was there that the professors of our religion first assumed the name of Christians, for the city was one of the earliest strongholds of Christianity. As a seat of learning it was indeed inferior to Alexandria in Egypt, but still it was made illustrious by the teaching of Libanius and other sophists, and its great eminence in art is attested by the beauty of the gems and medals which are

still found among its ruins. In A. D. 540, it was destroyed by the Persian king Chosroes, but Justinian rebuilt it and gave it the name of Theopolis. The modern *Antakia* is an insignificant place, but the splendid walls which still surround it, are probably those built by Justinian.

e. In Casiotis: *Gābbāla* (Γάβαλα; *Jebileh*), on the coast, in a district whence good storax was obtained. *Laodicea* (Λαοδίκεια; *Ladikiyeh*), about 50 miles south of Antioch, was built by Seleucus on the site of an earlier place, called Ramitha or Leuce Akte, on the coast. Its harbour was the best on the Syrian coast, and the surrounding country abounded in wine and fruits. During the dissensions in the Syrian monarchy, Laodiceia gained virtually its independence, which was finally confirmed to it by Pompey and Cæsar. But it suffered much from Cassius who chastised its citizens for their adherence to the party of Cæsar, and from the Parthian invasions of Syria. Antony recompensed the inhabitants with exemption from taxes, and Herod the Great built an aqueduct for them, ruins of which still exist. It continued throughout the imperial period to be a place of some importance, and when the Arabs had conquered all Syria, Laodiceia still remained a Christian city in the hands of the Greek emperors. It was at length destroyed by the Arabs in A. D. 1188, and is now a poor village, though it contains extensive and very interesting ruins. *Posidium* (Ποσειδώνιον; *Posseda*), a port town, to the north of Laodiceia.

f. In Apamene: *Emesa* or *Emissa* (Ἐμισα, Ἐμισσα; *Hems* or *Homs*), on the eastern bank of the Upper Orontes, at the mouth of a lake through which the river flowed, was in the time of Strabo the residence of independent Arabian princes. Under Caracalla it was made a Roman province, and is memorable in the history of the empire as the birth-place of Julia Domna, the wife of Septimius Severus, and of Elagabalus, who from a priest at the temple of Sol became Roman emperor. In A. D. 273, the emperor Aurelian defeated in a great battle at Emesa, Zenobia, the famous queen of Palmyra, who then ruled over Syria and Egypt. *Arcthusa* (Ἀρτίσουσα; *Restan*), further down the Orontes, was likewise the seat of a small Arabian principality in the time of Strabo. *Epiphania* (Ἐπιφάνεια; *Hamah*), in the Scriptures called Hamath, likewise on the Orontes, was a colony of Phœnicians, and owed its name probably to its restora-

tion by Antiochus Epiphanes. *Apamea* ('Απάμεια; *Kulat-el-Mudik*), the capital of Apamene, and at a later period of Syria Secunda, was founded by Seleucus Nicator on the site of an older town called Pella, on the right bank of the Orontes, while its citadel stood on the left. The neighbourhood afforded excellent pasture, for which reason Seleucus kept there a splendid stud of horses and 500 elephants. *Seleucia ad Belum* (Σελεύκεια πρὸς Βήλω), in the valley of the Orontes, near Apameia.

g. In Chalcidice: *Chalcis* (Χαλκίς; *Kinnesrin*), the capital of the district, was situated in a very fertile country.

h. Chalybonitis, which was once a fertile country with flourishing towns, is now a sandy desert, in which the ruins of the ancient cities stand forth like ghosts of a bygone age; *Thapsacus* (Θάψακος; *El Hamman*), in the Scriptures Thiphsach, on the left bank of the Euphrates; here was the usual, and for a long time the only, ford of the Euphrates; its place was afterwards supplied by Zeugma, higher up the river. *Zenobia* (Ζηνοβία; *Chelebi* or *Zelebi*), was founded by queen Zenobia on the west bank of the Euphrates, below Thapsacus.

i. In Palmyrene, which is now likewise almost a complete desert: *Palmÿra* (Πάλμυρα; *Tadmor*), in the Scriptures called Tadmor, a very celebrated city near the southeastern frontier of Syria, situated in an oasis in the desert. It is said to have been built by Solomon, who called it Tadmor, that is, 'city of palms,' of which Palmyra is only a translation. It is said to have been destroyed by Nebuchadnezzar, but beyond this statement nothing is known until the eastern expedition of M. Antony, at whose approach the inhabitants withdrew beyond the Euphrates. Afterwards, however, they returned. Its position was favorable as a commercial place between the east and the west, and it was probably a central point for caravans from different parts; but it was at the same time exposed to the ravages of war. Under the empire, the city rose to great wealth and splendor. In A. D. 260, when the emperor Valerian had been defeated by the Persians, Odenathus, a prince of Palmyra, drove the Persians out of Syria, and was rewarded for this service by Gallienus with the title of Augustus. He was succeeded in A. D. 266 by his wife, the famous queen Zenobia, who endeavored to make herself the mistress of a great empire and become a

true queen of the East; but in A. D. 273, she and her capital were taken by Aurelian. The city was then plundered and afterwards partially destroyed during an insurrection of the citizens. Justinian indeed restored it, but it never recovered its former greatness. It subsequently fell into the hands of the Arabs, and was finally destroyed in 1400 by Tamerlane. Since that time it has been entirely deserted, but its splendid ruins still attest its former magnificence: they consist of remains of the temple of the Sun, square sepulchral towers from three to five stories in height. The streets and foundations of the houses even are traceable to some extent.

9. **Coelesyria** (ἡ χώρα Συρία), in its narrower sense, consisted of the valley of the Upper Orontes, between Libanus and Antilibanus; but we shall here consider it in its wider extent, from the borders of Phœnicia to those of Palmyrene in the east. Under the later Roman emperors, the country was called Phœnice Libanesia, and its inhabitants, being a mixture of Syrians, Phœnicians, and Greeks, were called Syrophœnices. This country consisted of three valleys, the one on the southwest, the second on the southeast of Heliopolis, and the third on the east of Damascus, the last of which is the best part of the country, though it is surrounded by a desert and mountains. Coelesyria belonged at one time to the kingdom of Damascus, but David conquered and united it with his own, and the Romans united it with the Decapolis of Palestine.

The most important towns of Coelesyria were: *Ἀφᾶκα* ('Αφακα; *Afka*), between Heliopolis and Byblus, is celebrated for its temple and oracle of Aphrodite Aphacitis. *Ἡλιούπολις* ('Ηλιούπολις; *Baalbek*), in Hebrew Baalath, near the source of the river Leontes, was one of the principal seats of the worship of Baal, whom the Greeks identified with Helios or the Sun, whence the Greek name of the city. It was situated on the great road from the Red Sea to the north, and thus became a very wealthy commercial city, but of its history very little is known. Under Augustus, it was made a Roman colony, and Antoninus Pius built the great temple of Baal of which magnificent remains still exist. Most of its splendid ruins belong to the Roman period, but are superior in style and execution to those of Palmyra. They consist of a large quadrangular court in front of the great temple,

an hexagonal court on the outside of this, and in front of all there is a portico approached by a flight of steps. At one corner of the quadrangular court, there is a small temple nearly preserved entire, and at some distance from these edifices there is a circular building of singular architecture. The city walls may be traced in many parts, and on an elevated ground a single Doric column rises into the sky. *Damascus* (Δαμασκός; *Damashk*, *Damascus*, or *Esh Sham*), one of the most ancient cities of Asia, being mentioned as existing even in the time of Abraham, was situated on both banks of the river Chrysorrhoas (*Burada*), the waters of which, being drawn off by canals, irrigated the plain around the city. This plain was most fertile in ancient times and is so still, and the site of Damascus is the finest that can well be imagined. With the exception of the short period that Damascus had to acknowledge the supremacy of David, it was the seat of an independent kingdom, which was afterwards successively under the dominion of Assyria, Babylonia, Persia, the Greek kings of Syria, and the Romans, into whose hands it fell after the conquest of Tigranes, and who united it with the province of Syria. It continued to be a most flourishing city. Diocletian established there a famous manufactory of arms, which is the origin of the renowned blades of Damascus. *Abila* (Ἀβίλα), afterwards called *Claudiopolis*, to the north-west of Damascus, though the exact site is not quite certain. *Laodicea ad Libanum* (Λαοδικεία πρὸς Λιβανῶν), at the northern entrance of the valley between Libanus and Antilibanus, on the Orontes, was a place of considerable commercial importance.

10. **Phoenice** (Φοινίκη), a long and narrow mountainous tract of country along the shores of the Mediterranean, extending from the river *Eleutherus* (*Nahr el Kebir*), in the north to the *Chorseus* (*Koradjeh*) near Caesarea in the south; some writers, however, extend the name of Phoenice along the whole coast from Orthosia or the Eleutherus to Pelusium. The country was bounded in the north and east by Syria, in the south and south-east by Palestine, and in the west by the Mediterranean. Mount Libanus formed the boundary between Phoenice and Syria, and the country was nowhere more than 12 miles in breadth. Branches of Libanus run out into the Sea and form valleys of extreme fertility, which are watered by little streams flowing down from

mount Libanus. The formation of the coast and the position of the country almost obliged the inhabitants to devote themselves to commerce and maritime enterprise, and accordingly we find the cities of Phoenice the most important commercial places in the ancient world. In the Old Testament, the Phoenicians are included under the general name of Canaanites, but among the Greeks we find the name Phoenice as early as the time of Homer. The people were of the Semitic race and closely allied to the Hebrews, their southern neighbors. Their alphabet was the Samaritan or Old Hebrew, and from it those of all European nations are formed. Even in our most ancient records, the Phoenicians appear as a great commercial and maritime people, who undertook voyages to the most distant countries, and planted colonies in almost all parts of the Mediterranean. They were successively under the dominion of the Assyrians, Babylonians, Persians, the Greek kings of Syria, and the Romans, who made Phoenice a part of the province of Syria, until in the end it was united with Coelesyria under the name of Phoenice Libanesia.

The most important towns of Phoenice were: *Arădus* ("Αραδός; *Ruad*), in the Old Testament Arvad, the most northern of the Phoenician towns, was situated on an island, about two geogr. miles from the coast. The city occupied the whole surface of the island, and was said to have been founded by exiles from Sidon. It was at all times a flourishing commercial place, and had a harbor on the mainland, called Antaradus. The island is now entirely deserted. *Tripolis* (Τρίπολις; *Tripoli* or *Tarabulus*), on the coast of Phoenice, a place consisting of three towns, at a distance of one stadium from one another, each with its own walls, but all united under one common constitution, and thus forming one political community. These three towns were colonies of Sidon, Tyre, and Aradus respectively, and were situated on a bold headland, formed by a spur of mount Libanus. They had an excellent harbor, and carried on a flourishing commerce. *Tripoli* is still a considerable town of about 15,000 inhabitants. *Byblus* (Βύβλος; *Jebeil*), south of Tripolis, was a very ancient city, a little to the north of the mouth of the river Adonis, and one of the chief seats of the worship of Adonis. It was governed by a succession of petty princes, the last of whom was deposed by Pompey. *Berÿ-*

tua (Βηρυτός; *Beirut*), a very ancient sea port, was situated on a promontory near the mouth of the river *Magoras* (*Nahr Beirut*), between Byblus and Sidon. It was destroyed in B. C. 140 by the Syrians, but restored by Agrippa, in the time of Augustus, and made a Roman colony. It is celebrated in the literary history of later times as a great seat of learning, especially jurisprudence, and is still a place of some importance. *Sidon* (Σιδών; *Saida*), in the Old Testament Tsidon or Zidon, was probably the most ancient among the cities of Phoenice, and certainly for a long time the most powerful. It stood in a plain on the coast, was strongly fortified, and had an excellent harbor, which is now almost entirely filled with sand. It remained the chief city of Phoenice, until it was eclipsed by its own colony of Tyrus. At one time it seems to have ruled not only over all Phoenice, but even over a part of Palestine, but afterwards it appears to have been subject to Tyrus; under the Babylonians and Persians, however, we find the city again governed by its own kings. In the fleet which Xerxes sent against Greece, the Sidonians had the best ships, and their king was honored above all others. In B. C. 351, during the revolt of the country against Persia, the Sidonians, finding themselves betrayed, burnt themselves with their city. It was indeed afterwards restored, but without fortifications; still, however, it continued to be a place of some commercial importance, a character which it still maintains to some extent. It was particularly celebrated for the manufacture of glass. *Tyrus* (Τύρος; *Sur*), in the Old Testament Tsor, was originally situated on the coast, about 20 miles south of Sidon of which it was a colony. It became one of the most important cities of the ancient world, far eclipsing its mother city of Sidon, and at times even ruling over it; for in the reign of Solomon, Hiram, king of Tyre, was also king of Sidon, and in close alliance with the Hebrew monarch. The Assyrian king Shalmaneser besieged Tyre for five years, but without success; Nebuchadnezzar again besieged it for 13 years, but whether he succeeded in reducing it or not, is uncertain. At the time when the Greeks became acquainted with the city of Tyre, the ancient site on the mainland (Παλαίτυρος) had been abandoned, and a new city had been built on an island, about half a mile from the shore, and this new city soon rose to a power and splendor scarcely inferior to that of the more ancient

one. When, in B. C. 332, Alexander appeared before Tyre, the citizens refused to submit to him, and he was obliged to carry on a siege for seven months, during which he united the island with the continent by means of a mole which for ever changed the island into a peninsula. The city was in the end taken and sacked by the Macedonian, and as the foundation of Alexandria in Egypt gave an entirely new direction to the commerce of the ancient world, Tyre, though restored, could never again become what it had been. But it still continued to be a strong fortress and a flourishing town, and was made a Roman colony by Septimius Severus. At present scarcely a vestige of its ancient greatness remains. *Ptolemais* (Πτολεμαίς; *Akka, Acre*), also called *Ace*, which seems to be only a corruption of the native name *Acco*, was situated on the coast, south of Tyre, at the head of a bay surrounded by mountains, and in a position which seems to be destined to be a strong fortress and the key to Coelesyria and Palestine; but though it was a very ancient place, it did not rise as a military or commercial city of importance until the decline of Tyre. It was much enlarged and fortified by one of the Ptolemies, to whom it owed the name *Ptolemais*, though its citadel still retained the name of *Ace*. This fortress has acquired greater renown in the middle ages and in modern times than it possessed in antiquity. *Dora* (Δῶρα), in the Scriptures *Dor*, the most southerly town on the coast, on a sort of peninsula, at the foot of mount Carmel. It was at one time the seat of a prince of the Canaanites, but afterwards belonged to the tribe of Manasseh. The Seleucidae made it a strong fortress, but it was afterwards allowed to decay, until it was restored by the Roman Gabinius. Less important towns of Phoenice were *Sarepta* or *Sarephtha*, now *Surafend*, and in the Scriptures *Zarephat*; *Palaeblyblus*, south of *Byblus*; *Calamus*, now *El-Kulmon*; *Arca*, now *Tell-Arka*, in the north, was called by the Romans *Arca Caesarea*, and was the birthplace of the emperor Alexander Severus.

11. **Palaestina** (Παλαιστίνη, *Palestine* or the *Holy Land*) is also called *Judaea*, though this was properly the name of only the most southern part of Palestine. The Greeks and Romans regarded the country as a part of Syria. It was bounded on the north by Coelesyria and mount Libanus, on the east by the river Jordan, and the lakes formed in its

course, or by the Arabian desert, which latter is more commonly regarded as the eastern boundary. On the south and south-west it was likewise surrounded by the desert. The area of Palestine amounted to about 11,000 square miles; but the political boundaries were not the same at all times; it reached its greatest extent in the time of David, who conquered a great part of Syria, so that his successor was able to build the city of Tadmor (Palmyra) in the Syrian desert; and for a time the Euphrates seems to have formed the north-eastern boundary. On the west, the northern part of the coast always belonged to the Phoenicians, who thus partially shut out the Jews from the sea. On the south-west, the south, and south-east, the frontiers were very fluctuating. The chief river of the country is the *Jordanes* ('Ιορδάνης; *Jordan*, *Nahr El Kebir*, *El Urdun*), which has its source at the foot of mount Hermon, the most southern part of Antilibanus, and flowing southward discharges itself into the Lacus Asphaltites (*Dead Sea*). This river forms the most peculiar feature of the country. Its valley is a depression between ranges of mountains on each side. In the upper part of its course, it flows into lake Samochonitis (*Waters of Merom*); soon after it flows into lake Tiberias (*Sea of Galilee*), thence through a narrow plain into the Lacus Asphaltites, where it is finally lost. The depression of the country, through which the Jordan flows, is a sandy valley from 5 to 10 miles in breadth; the average breadth of the river itself is about 30 yards, and its average depth 9 feet; its bed is much below the level of the Mediterranean. All the other rivers of the country are only brooks or mountain torrents. The most celebrated among the three lakes above mentioned is the Asphaltites, in the south-east of the country: it is a great salt and bituminous lake, which, although it receives the waters of the Jordan and several smaller streams, has no visible outlet. Lake Tiberias is also called Gennesaret, and in Hebrew, Ghinnereth (now *Bahr Tubariyeh*), is formed by the Jordan, has very clear and sweet water, and is full of excellent fish. The Lacus Samochonitis or Samachonitis (now *Nahr el Huleh*), in the Old Testament the Waters of Merom is only a small lake in the north of the country, and is likewise formed by the Jordan. The valley, in which it lies, belonged at one time to Coele-syria, of which in reality it forms a part. The country be-

tween the Jordan and the Mediterranean is intersected by mountains belonging to the system of mount Libanus. Between these ranges there are some extensive plains, and in the southern parts the mountains gradually subside towards the desert of Arabia Petraea. The plains, valleys, and slopes of the hills, are extremely fertile, and were much more so in ancient times than at present. On the east of the Jordan, the country rises towards the rocky desert of Auranitis (*Hauran*), the lower portions near the river forming rich pastures, watered by several small tributaries of the Jordan.

The earliest inhabitants of Palestine were the Canaanites. When the descendants of Abraham or Israelites returned from Egypt, they conquered the land of Canaan, and partitioned the whole among their 12 tribes. Under Rehoboam, the country was divided into the kingdoms of Israel and Judah, the former comprising two-thirds of the whole country west of the Jordan, and all the land on the east of it; the latter consisted of the remaining portion in the south, between the Mediterranean and the Dead Sea. These two monarchies were in the end overthrown by the Assyrians and Babylonians, respectively, and the consequences of this conquest very seriously affected the population, thousands of which were removed to foreign lands, while their country was given up to heathens. When the Persian king Cyrus had conquered Babylon, he allowed the Jews to return to their own country, B. C. 536, and soon after Jerusalem was rebuilt. The country, however, remained under the Persian dominion, until its conquest by Alexander, in B. C. 332. Under his successors, Palestine belonged alternately to Egypt and Syria, until the tyranny of Antiochus Epiphanes drove the people into rebellion under the Maccabees. In B. C. 63, Pompey took Jerusalem, and from this time the country was virtually subject to the Romans, who divided it into tetrarchies, Galilaea, Samaria, Judaea, and Peraea, under which divisions we shall now proceed to describe the country and its towns.

a. **Galilaea** (*Γαλιλαία*), the northernmost part of Palestine, between the Jordan and Phœnice, was bounded in the north by mount Hermon and in the south by mount Carmel. Its inhabitants consisted of a mixture of Jews, Syrians, Phœnicians, Greeks, and others, and were therefore despised by

the purer Jews of Judaea. The country contained numerous towns and villages, of which the following are the more celebrated: *Capernaum* (Καπερναούμ), on the north-western shore of lake Tiberias, was in the time of our Saviour a wealthy and populous place. *Sepphoris* (Σεφωρίς; *Sefurieh*), in the central part of Galilee, was an insignificant place, until Herod Antipas fortified it and made it the capital of Galilee under the name *Diocæsarëa*. In the fourth century of our era, it was destroyed by the Romans on account of a revolt of its inhabitants. *Nazareth* (Ναζαρέθ; *En Nasirah*), south of Sepphoris, on a hill in the midst of a range of mountains, was the residence of the parents of our Lord and the scene of his early life. *Nain* (Ναϊν), on the south of mount Tabor, where Jesus recalled a young man into life again. *Tiberias* (Τιβεριάς), on the western shore of the lake which derived its name from the town, was built by Herod Antipas and named after the emperor Tiberius; near it were the hot springs of Emmaus. *Cana* (Κανῶ), north of Sepphoris and not far from Nazareth, is known as the place where our Lord performed the first miracle. *Bethsaida* (Βεθσαϊδα), on the western shore of lake Tiberias, was the native place of the apostles Peter, Andrew, John, James, and Philip.

b. *Sāmāria* (Σαμάρεια), the central province of Palestine, and at the same time the smallest among the provinces on the west of the Jordan, extended from Ginaea in the north to Silo in the south, and was bounded on the west by Phoenice, and on the east by the Jordan. It is intersected by mountains, which divide the country into beautiful and fertile valleys. There still exists a remnant of the ancient Samaritans, especially at *Nablous* (the ancient Sychem); they have preserved their ancient version of the five books of Moses, the only part of the ancient Testament which they acknowledge. This version is known under the name of the Samaritan Pentateuch. The chief places in this province are: *Sāmāria* (Σαμάρεια; *Sebastieh*), in Hebrew Shomron, and in Chaldee Shamraïn, but in later times Sebaste, whence its modern name, was the chief city of the district, and had been built, about B. C. 922, by Omri, king of Israel, on a hill in the midst of a plain. This city which was situated in a most beautiful country, is of great interest in the history of the Israelites, but its history is inseparable from the general

history of Israel, and cannot be recorded here. About the time of our Saviour, it seems to have fallen into decay, but Herod restored many parts of it, and called the city, in honour of Augustus, Sebaste. But this could not check the decline which went on in the same proportion as Sychem rose, and about the fourth century its importance had entirely vanished; the present *Sebastieh* is only a poor village. *Sychem* (Συχέμ, Συχάρ, or Σικίμα; *Nablous*), one of the most ancient towns of Palestine, in a narrow valley between mounts Gerizim and Ebal, was the religious capital of the Samaritans whose temple was built on mount Gerizim. Under the Romans it bore the name Neapolis; it was the birth place of Justin Martyr. *Jezreel* or *Esdraëla* (Εσδραηλά or Στραδελά), in the north of Samaria, is an important place in the history of the Israelites.

c. **Judaea** (Ἰουδαία), the country to the south of Samaria, was bounded in the south by Arabia Petraea, where the district of Idumaea had been added to Judaea by John Hyrcanus; in the west it bordered on the district of the Philistines, which however in the time of the Romans formed part of Judaea; and in the east on the lower Jordan and the Dead Sea. Although the country was less fertile than either Samaria or Galilee, it was of larger extent than either and contained a more numerous population. *Jerusalem* (Ἱερουσαλὴμ or Ἱεροσόλυμα; Arab. *El Kuds*, that is, the Holy City) was the capital, not only of Judaea, but of all Palestine. At the time when the Israelites conquered Canaan, the city was called Jebus, from the Jebusites, a tribe of Canaanites, who were entirely driven out of it, when David, in A. C. 1050, made Jerusalem the capital of his kingdom; by the building of the temple under Solomon, it became the acknowledged centre of the Jewish religion. At the division of the kingdom under Rehoboam, it became the capital of Judah, which dignity it maintained until its destruction by Nebuchadnezzar, who carried away its inhabitants as captives. On their restoration to their country by Cyrus, the city and temple were rebuilt. In B. C. 332, Jerusalem submitted to Alexander without resistance. In B. C. 320, it became subject to the Ptolemies of Egypt, under whom it remained until B. C. 198, when Palestine was conquered by Antiochus the Great of Syria. The despotism of the Syrian rulers at last drove the people into rebellion, the result of

which was that its fortifications were destroyed, though the government was left in the hands of the patriotic party among the Jews, so that it remained almost independent, until in B. C. 63 the city was taken by Pompey. The Jews bore the Roman yoke very reluctantly, and in A. D. 70 a revolution broke out, which led to the capture and final destruction of Jerusalem. The surviving inhabitants were put to the sword or sold as slaves, and both temple and city were razed to the ground. A subsequent revolt of the Jews led the emperor Hadrian to destroy the last vestiges of the sacred city, to establish a Roman colony on its site, which was called Aelia Capitolina, and to erect a temple of Jupiter Capitolinus on the site of the temple of Jehovah, A. D. 135. When in the end Christianity became the religion of the empire, Jerusalem also regained its venerable character, and several Christian churches were built there. At last the city was taken by the Arabs under Omar, A. D. 638, and the changes that have since taken place have left very few traces even of the Roman buildings. The city stood and still stands due west of the head of the Dead Sea, at a distance of about 20 miles from it, and 35 miles from Mediterranean; it was built on an elevated platform, divided by a series of valleys from hills which surround it on every side. This platform is a little sloping from west to east, and its highest point in the southwest was mount Zion, the site of the original city of David. In the eastern part of the city was the hill Moriah, on which the Temple stood; and on the north of this was the hill Acra. At present it is difficult to distinguish between the last two hills, as the valley between them has in the course of time been filled up to the same height as the hills. Every spot within and around this city is of the highest interest to the Biblical student; but we cannot here enter into a detailed description of those hallowed localities. Besides Jerusalem, the following towns deserve to be noticed: *Caesarēa Palestinae*, previously called the *Tower of Strato* (Στράτωνος πύργος), and now *Kaisariyeh*, was situated on the sea coast, near the Samaritan frontier. Herod the Great surrounded it with a wall and adorned it with splendid buildings, at the same time changing its name into Caesarea in honor of Augustus, and building a new harbor for the place. After this time Caesarea was the residence of the Roman procurator of Judaea.

Vespasian and Titus also conferred favors upon it, whence it was called *Colonia Flavia*. It is celebrated in the New Testament through Cornelius, the centurion, whom Peter converted, and through Paul's captivity. *Bethlehem* (Βηθλεέμ), south of Jerusalem, the birthplace of our Lord. *Jericho* (Ἰεριχώ; *Er Riha?*), on the northwest of the Dead Sea, was destroyed by Joshua, but rebuilt in the time of the Judges, and made a frontier fortress of Judaea. It was destroyed a second time by Vespasian, but rebuilt by Hadrian, and finally perished during the crusades. *Rama* or *Arimathea* (Ῥαμὰ, Ἀριμαθαία; *Er Ran*), north of Jerusalem, in the mountains of Ephraim, is often mentioned in the Scriptures. *Emmaus* (Ἐμμαούς), both a town and a village, the former also called Nicopolis, is still called *Ammous*; the latter about 8 miles from the former, is known from the history of the resurrection of our Lord.

Along the coast, we have to notice the following towns of the Philistines: *Ascalon* (Ἀσκάλων; *Askalon*), one of the chief towns of the Philistines, south of *Azotus* (Ἀζωτός; *Ashdod*), one of the free cities of the Philistines within the tribe of Judah. *Gaza* (Γάζα; *Ghuzzeh*), in the extreme southwest, stood on an eminence about two miles from the sea, was always a strongly fortified place, and was regarded as the key to Palestine on the side of Egypt. The city was repeatedly taken by the Jews, but was always reconquered by the Philistines. From the time of Cyrus until that of Alexander, it was in the hands of the Persians, and Alexander did not take it till after a protracted siege. In B. C. 315, it was destroyed by Ptolemy of Egypt, after his victory over Demetrius. The place, however, was restored and was alternately under the government of Syria and of Egypt, until it was again destroyed in B. C. 96 by Alexander Janneus, one of the Maccabean princes. It was rebuilt by the Roman Gabinius, and given by Augustus to Herod the Great; but after the death of the latter it was incorporated with the province of Syria. In A. D. 65, the Jews at Gaza revolted, in consequence of which the town was again destroyed, but it recovered and remained a flourishing commercial place until it was taken, in A. D. 634, by the Arabs. Its port was at Majuma, afterwards called Constantia. The two remaining Philistine towns were Ecron and Gath.

d. **Peraea** (Περαία, Πέραν τοῦ Ἰορδάνου) embraced, in a wider sense, all the country to the east of the Jordan, but in its usual and more restricted acceptation denotes the country east of the Jordan, bounded in the north by the river Hieromax (*Yarmouk*) and in the south by the Arnon (*Wadi Mojib*), which separated it from the territory of the Moabites. The country was far less fertile and productive than the districts on the west of the Jordan, but it was favorable to commerce and industry. It was divided into several districts or provinces, but was governed by two tetrarchs. The northern tetrarchy comprised the districts Trachonitis with Ituraea, Gaulonitis, Batanaea, and Gamalitica. In the midst of these was the district called Decapolis, from its containing ten towns, which however lay scattered in various parts. The most important towns in the northern tetrarchy were: *Caesarēa Philippi* or *Panēas* (Καυσάρεια ἡ Φιλίππου or Κ. Πανυσίας), at the southern foot of mount Hermon, just below the source of the Jordan, was built, in B. C. 3, by the tetrarch Philip from whom it derived its name, while that of Paneas was derived from the cave Panium, out of which the Jordan flowed. *Gādāra* (Γάδαρα; *Om-Keis*), a little to the south of the Hieromax, was one of the 10 towns of the Decapolis. In the history of Syria it is sometimes mentioned under the names of Seleucia or Antiochia; after having fallen into decay it was restored by Pompey. Augustus gave it to king Herod, after whose death it became part of the province of Syria.

The southern tetrarchy, or Peraea in its narrower sense, was governed by the tetrarch of Galilee, and contained the following towns: *Pella* (Πέλλα; *Et-Bujeh*?), in the valley of the Jordan, the most southern of the 10 towns of the Decapolis, was also called Butis. It was taken by Antiochus the Great in his war with Egypt, and was peopled by a Macedonian colony; but as its inhabitants refused to adopt the religion of the Jews, it was destroyed by Alexander Jannaeus; Pompey however restored the place and gave it back to its former inhabitants. When Jerusalem was besieged by the Romans, many of the Jews took refuge at Pella. *Philadelphīa* (Φιλαδέλφεια), in earlier times called Rabbath-Ammon, was the ancient capital of the Ammonites; ruins of it still exist under the name of *Amman*. *Machaerus* (Μαχαίρεις), a strong frontier fortress in the south-west of

Peraea, was according to tradition the place in which John the Baptist was beheaded.

12. **Arabia** ('Αραβία; *Arabia*), the large peninsula in the south-west of Asia, was bounded on the west by the Arabicus Sinus (the *Red Sea*), on the south and south-east by the Mare Erythraeum (the gulf of *Bab-el Mandeb*) and the Indian Ocean, and on the north-east by the Persicus Sinus (the *Persian Gulf*). In the north the boundary line was somewhat indefinite, but it included the whole of the desert country between Egypt and Syria, and extended to the banks of the Euphrates; sometimes it is spoken of as extending even east of the Euphrates and as including all Palestine on the east of the Jordan and even the part of Egypt between the Arabicus Sinus and the easternmost branch of the Nile. The whole country was divided into three parts.

a. *Arabia Petraea* (ἡ πετραία 'Αραβία), consisting of the country between the two heads of the Red Sea, that is, the peninsula of *Sinai* (Σινᾶ; *Jebel-el-Tur*), and the country to the north and north-east of it. The name Rocky Arabia might seem to be derived from the rocky nature of the country, to which it is not ill suited, but it is well known that it was derived from its principal city, Petra.

b. *Arabia Deserta* ('Αραβία ἔρημος), consisting of the great Syrian desert and a portion of the interior of the Arabian peninsula, extending eastward as far as the head of the Persian gulf.

c. *Arabia Felix* ('Αραβία εὐδαίμων), embraced all the remaining country. The interior of this division belongs physically to the Syrian desert, for, like the former, it is a sandy desert interspersed with oases and surrounded by mountains, which on the west coast form a belt of low lands between the sea and the mountains. These low lands are watered by numerous mountain streams, producing that fertility which induced the ancients, ignorant as they were of the interior, to give to the whole country the name of Arabia Felix. A similar belt is observable in some parts of the south and east coasts, but it is there much narrower than in the west.

The inhabitants of Arabia belonged to the Semitic race, and were closely akin to the Israelites. The tribes of Arabia Petraea in the north, such as the Amalekites, Midianites, Edomites, Moabites, Ammonites, etc., are frequently mentioned in the history of the Jews. The Latin and Greek

writers call them by one common name, Nabathaei. The inhabitants of Arabia Deserta are sometimes called Arabes Scenitae (from σκηνή, a tent), because they dwelt in tents, or Arabes Nomadae, from their nomadic mode of life, which is precisely that of their descendants, the modern Bedouins. The people on the west coast were of the same race as the other Arabs, but the nature of their country led them at an early time to devote themselves to commerce and agriculture, and to live in towns and cities. The tribes in this part of Arabia are even more numerous than those in the north. The Arabs, especially the Nabathaei in the north, were from the earliest times celebrated for the traffic they carried on with India by means of caravans, in gums, spices, and precious stones. The Arabs of the coast also traded by sea. But it was not by commerce alone that they endeavoured to enrich themselves; they also appear as conquerors, for the Hycsos or Shepherd kings, who, for a time, ruled over Egypt, were in all probability Arabs. Arabia itself, on the other hand, remained on the whole unsubdued by foreign conquerors. Some kings of Assyria are, indeed, said to have conquered Arabia, but this can, at most, have affected only the northern parts, and it is well known that the Arabs remained independent of Persia. Alexander the Great intended, indeed, to subdue them, but died before he even attempted to carry his scheme into effect. The kings of Syria never succeeded in making themselves masters, even of the northern parts of the country. Aelius Gallus, in the time of Augustus, made an expedition into Arabia, but with great difficulty saved himself and his army, and the campaign remained without any results. At last, in A. D. 107, Arabia Petraea was conquered by Cornelius Palma, a general of Trajan, and the country of the Nabathaei became a Roman province. Christianity was introduced into Arabia at an early period, both from the north and from the west coast, and continued to exist there by the side of the more ancient religion, and some admixture of Judaism, until the rise of Mahommedanism in A. D. 622. The people of Arabia have, on the whole, preserved their ancient mode of living and their patriarchal form of government down to the present day.

The chief towns of Arabia, are: *Petra* (Πέτρα; *Wadi-Musa*), a strongly fortified place, which was at first the

capital of the Idumaeans, and afterwards of the Nabathaeans. It is probably identical with the town of the Old Testament, called Sela and Joktheel, and was situated in the midst of mountains and midway between the Dead Sea and the head of the Aelanites Sinus. It stood in a valley, or rather a ravine, surrounded by almost inaccessible precipices, which was entered on the east by a gorge, which in some parts is so narrow as scarcely to admit two horsemen abreast. The ravine is traversed by a stream, on the banks of which the town, about a mile in length, was situated. The remains of this city, which belong to the Roman period, are among the most interesting and remarkable that have come down to our time. In the valley itself, there are some fine ruins of ancient buildings, but what is more surprising is the fact that the sides of the rocks surrounding the valley, and of the lateral ravines, are completely honey-combed with excavations forming tombs, temples, and private houses, at the entrances to which the surface of the rock is sculptured into magnificent façades, and figures of exquisite workmanship; the effect is heightened by the different colors of the rocks, as they appear in their different strata. In the time of the Romans, when these works were executed, Petra became a very important point as a centre for the caravans. In the time of Augustus, Petra which had not been subdued by the Syrian kings, was governed by a native prince; but in the reign of Trajan it was conquered by the Romans, and under the later emperors became the capital of Palaestina Tertia. *Bostra* (Βόστρα; *Busrah*), in the Old Testament Bozrah, on an oasis in the Syrian desert, was enlarged and embellished by Trajan who made it a Roman colony. *Aelāna* (Αἰλανα), in Hebrew Elath, at the head of the northeastern gulf of the Red Sea, which received from it the name of the Sinus Aelanites. It was one of the sea port towns of which Solomon took possession. *Macoraba* (Μακρόβαρα; *Mecca*), in the west of Arabia Felix, was probably the sacred city of the Arabs even before the establishment of Mohammedanism, being the seat of the worship of a goddess Alitta, whose image was a meteoric stone. *Saba* (Σάβα), in the Old Testament Sheba, the capital of the tribe of the Sabaei, near the southwestern corner of the Arabian peninsula, was situated on a high woody mountain, and was said, in an Arabian tradition, to have been the residence of the queen of Sheba;

but its exact site is now unknown. *Tamna* (Τάμνα), a great city near the southwestern corner of the peninsula, was the capital of the tribe of the Catabani, maintained a considerable commerce by caravans with Gaza, from which its distance was reckoned to be 1436 Roman miles. *Saphar* or *Sapphar* (Σάφαρ or Σάπφαρ; *Dhafar*), on the northwest of Tamna, was the capital of the tribe of the Homeritae.

13. **Babylonia** (Βαβυλωνία), now *Irak Arabi*, was bounded in the north by Mesopotamia from which it was separated by the Median Wall, in the east by the Tigris, which separated it from Assyria and Susiana, and in the west by the Arabian desert, while in the south it extended to the head of the Persian gulf. This country which is entirely without mountains, may be divided into two parts, viz., Babylonia proper; between the Euphrates and Tigris, and the country on the west of the Euphrates as far as the Arabian desert, that is, so far as the country could be fertilised by canals. This western part is properly called Chaldaea, though this name is sometimes also applied to the whole of Babylonia. The fertility of the country depended mainly on the Euphrates, which, like the Nile, overflows the land around it at a certain season of the year. In order to control the waters and lead them into districts where they were needed, the country was intersected by numerous canals, the most important among which were the *Naarsares* (Νααρσάρης), which was cut from the Euphrates, north of Babylon, and ran on the west of the river parallel to it, and again joined the Euphrates south of Babylon; the *Naarmalcha*, that is, the Royal River (ποταμός βασιλῆος or διώρυξ βασιλική), extending in the north of Babylon from the Euphrates in a southeastern direction to the Tigris; and the *Pallacopas* (Παλλακόπας), which commenced on the Euphrates, south of Babylon, and flowed westward along the river into several lakes and thence into the Persian gulf. By means of these and many other canals Babylonia was made a fertile country, but it was deficient in trees. The Median wall in the north, of which ruins still exist, was said to have been built by Semiramis as a protection against the Medes; it was 20 parasangs in length, 20 feet in breadth and 100 in height, and was built of bricks.

The Babylonians belonged entirely to the Semitic race, but the ruling class, including the kings, priests, and the men

of learning, were Chaldaeans, whose origin and affinities are not quite certain, though it is probable, that they were a race of conquerors who had come down from the mountains in the south of Armenia. The priests formed a caste and cultivated science, especially astronomy, in which they made great progress long before the western nations even commenced the study; and they were probably the source from which the Greeks and afterwards the Romans derived their astronomical knowledge, and also their systems of weights and measures. The Babylonians must also have possessed a considerable knowledge of mechanics, and the fine arts were not neglected. The government of Babylonia was despotic, and the kings seem to have lived in their palace at Babylon in almost perfect seclusion from their subjects, while the provinces were under the control of governors, similar to the Persian satraps; who acted very much as they pleased, provided they sent in their tribute to the royal treasury.

The chief towns of Babylonia are: *Babylon* (Βαβυλών), in the Old Testament Babel, one of the most ancient and largest cities in the world, and the capital of the Babylonian empire, was situated on both banks of the Euphrates, and formed a regular square. The Scriptures record its foundation by Nimrod soon after the flood, while other traditions ascribe its foundation to the god Belus (Baal), and its enlargement and embellishment to Ninus or Semiramis. Another tradition again relates that the country was subdued by the Assyrians, and that Babylon was subsequently founded by Semiramis. Certain it is, that Babylon was subject to Assyria at a very early period; but it is uncertain, when it recovered its independence. The time from which we know its history, is the reign of Nabopolassar, the father of Nebuchadnezzar, who, with the aid of the Median king Cyaxares, overthrew the Assyrian empire and destroyed Nineveh in B. C. 606. Soon afterwards Nebuchadnezzar extended his empire from the Euphrates to Egypt and from the mountains of Armenia to the Arabian desert. The power of Babylon then again declined, and in B. C. 538 the city was taken by Cyrus, who made it one of the capitals of his empire. In consequence of an insurrection, Darius destroyed its fortifications; and Xerxes carried off the golden statue of the god Belus, and his temple became a ruin. Alexander the Great again made it the capital of his empire,

but after his death it became part of the Syrian kingdom. The building of Seleucia on the Tigris at length caused the gradual decline of Babylon, so that at the commencement of the Christian era the greater part of the city lay already in ruins. At present all that is visible of its ancient grandeur (north of *Hillah*) consists of earth, masses of ruined brick walls, and a few scattered fragments. The city of Babylon attained its highest splendor in the reign of Nebuchadnezzar. Its size and grandeur are described by Herodotus who had himself visited it. Each of its four walls was 120 stadia or 12 geogr. miles long; they were built of burnt bricks, and were 200 cubits high and 50 thick; they further contained 250 towers and 60 gates of bronze, and were on the outside surrounded by a deep ditch. The Euphrates flowing through the city divided it into two halves; its banks were formed of brick walls with gates leading to the transverse streets, and the two halves of the city were united by a bridge of hewn stone, built on piers. At each end of this bridge there was a royal palace, said to have been built by Semiramis. The so-called "hanging gardens," one of the wonders of the ancient world, were built by Nebuchadnezzar upon arches and rising in terraces above one another. The streets were built straight and intersecting one another at right angles. The houses which were generally 3 or 4 stories in height, were all constructed of brick, some burnt and some only sun-dried, and cemented together with bitumen or mortar. The site of this city on one of the great water courses and at a point where the roads from the east to west met, soon made Babylon a most important commercial and manufacturing place. But its wealth produced an unbounded love of luxury and a degree of effeminacy which made its inhabitants proverbial for licentiousness even among the ancients. *Seleucia* (Σελεύκεια πρὸς Τίγρει), northeast of Babylon, on the western bank of the Tigris, a little to the south of the modern Bagdad. It was founded by Seleucus I. of Syria, and was for a long time one of the great capitals of western Asia; its situation was most admirable, as it commanded the navigation of the Tigris, and was connected with the Euphrates by the canal Naarmalcha; in addition to this it stood at the point where the caravans from the east and from the west met. The city was built in the form of an eagle with outspread wings, and was peopled with Assyrians,

Mesopotamians, Babylonians, Syrians, and Jews. Its founder, moreover, conferred upon it the privilege of governing itself. Under these circumstances Seleucia quickly rose to unusual wealth and splendor, and soon eclipsed Babylon itself. In the time of the Parthians, Ctesiphon was built on the opposite bank of the Tigris and deprived Seleucia of some of its advantages, but the latter nevertheless remained a place of great importance, so that in the reign of the emperor Titus it still had 600,000 inhabitants. In the subsequent wars against the Parthians, it was taken and burnt several times; the last of these calamities occurred in the reign of Severus, and from it the city appears not to have recovered, for during the expedition of Julian it was found entirely deserted. A little to the south of Seleucia, on the same side of the Tigris, stood the town of *Coche* (Κωχῆ), *Cunaxa* (Κούναξα), a small town on the eastern bank of the Euphrates, is celebrated as the place where Cyrus the younger fell in battle against his brother Artaxerxes, B. C. 401. Its exact site is unknown. *Sitāce* or *Sittāce* (Σιτάκη or Σιττάκη; *Eski-Bagdad*), a great and populous city near the western bank of the Tigris, not very far south of the Median wall. Its site is believed to be marked by a ruin usually designated the Tower of Nimrod; the district around the city was called Sitacene. The part of Babylonia which bore the name of Chaldaea, and which is now almost a desert, anciently contained many flourishing towns, such as *Orehoë* (Ὀρχόη), southwest of the Euphrates; its site is now marked by a large mound called *Warka*; its Chaldaean name was *Ur*. *Borsippa* (Βόρσιππα; *Boursa*), on the west of the Euphrates, a little to the south of Babylon, was the chief place of the Chaldaean astrologers, and celebrated for its manufacture of linen.

24. **Assyria** (Ἀσσυρία; *Kurdistan*), in its proper sense, is the country extending along the eastern bank of the Tigris, which divided it from Mesopotamia and Babylonia; it was bounded in the north by mount Niphates, and in the east by mounts Zagrus and Choatras, which divided it from Media, and in the south by Susiana. Its great river is the *Tigris* (Τίγρις) which has its sources in the southwest of Armenia, and receives several tributaries from the east; two of these, the *Lycus* or *Zabatus* (Λύκος or Ζάβας; the *Great Zab*) in the north, and the *Caprus*, *Zabas*, or *Arzabas* (the

Little Zab) in the south, divided Assyria into three parts. The northernmost part between the upper Tigris and the Lycus was called Aturia (only another form for Assyria), and was probably the most ancient portion of the kingdom, as it contained the capital Ninus or Nineveh; the part between the Lycus and Caprus bore the name of Adiabene; and the part south of the Caprus was subdivided into the provinces of Apolloniatis and Sitacene. Other writers have adopted other divisions. Assyria was rich in mountains and fertile plains. Its name is sometimes employed in a wider sense so as to embrace all Mesopotamia and Babylonia; sometimes even Syria and Assyria are confounded, which arises from the fact that Assyria is nothing else than Syria with the article prefixed to it. In a still wider sense, Assyria signifies all the countries once united under the sceptre of the Assyrian kings. The early history of this great empire is as yet very obscure, though there is now much hope of seeing at least an outline of its authentic history restored from the numerous monuments that have been dug out of the ruins of its ancient capital. Certain it is, that Assyria was one of the most ancient states of Asia. Its reputed founder was Ninus who is also said to have built the capital of Nineveh. The empire reached its greatest prosperity about B. C. 1000. The Medes, like the Babylonians, were for a long time subject to Assyria, but in B. C. 606, Cyaxares, king of Media, allied with the Babylonians overthrew the Assyrian empire and destroyed its capital. Assyria proper then became a province of Media, and the rest became subject to Babylon.

The principal towns in Aturia were: *Ninus* or *Ninive* (*Nivos*, *Nivavh*; *Nineveh*), on the east bank of the Tigris, the capital of the whole Assyrian empire, and one of the most ancient cities in the world. There are different traditions about its foundation. Classical authors ascribe it to Ninus, who is only a personification of the city itself, but according to the Scriptures it was founded by Ashhur who came from Babylon. It is mentioned again in the reign of Jeroboam II., about B. C. 825, as an extremely large city with a population which is calculated to have amounted to about 600,000 souls. The Prophets often speak of its greatness, wealth, and luxury. Its destruction by the Medes and Babylonians, in B. C. 606, has already been noticed. Diodorus of Sicily states that the city formed an oblong quadrangle of 150

stadia by 90, which makes the circuit of the walls 480 stadia or 55 miles. In this gigantic city, however, a vast amount of space must have been occupied by temples and palaces, by extensive gardens and other open places, as was the case in the other great cities of the East. The walls of Nineveh are said to have been 100 feet high, and thick enough to allow three chariots to pass each other on them. In these walls there were 1500 towers, each 200 feet in height. After the destruction of the city, a town of the name of Ninus is sometimes mentioned as still existing, but this can only refer to a small place either within or near the ruins of the ancient city, which certainly was never rebuilt. In modern times, some large and shapeless mounds opposite to Mosul were pointed out by tradition and travellers as the site of ancient Nineveh. Recently excavations have been made, and there have been brought to light remains of palaces, and figures of every description with inscriptions in characters called from their shape cuneiform or arrow-headed. From the sculptured remains which have already been discovered, the life and habits of the Assyrians are almost as plain to us as those of the Egyptians, and when all the inscriptions shall have been deciphered and read, we shall have a more authentic history of Assyria than of any other Asiatic country. Numerous Assyrian sculptures and inscriptions have been brought to this country by Dr. Layard, and are now deposited in the British Museum. *Gaugāmela* (Γαυγμήλα; *Karmelis*), not far from Nineveh, is celebrated in history as the place where Alexander the Great, in B. C. 331, gained his final and decisive victory over Darius. The battle however is commonly spoken of as the battle of *Arbela* (Ἀρβηλα), a somewhat larger town at a distance of about 50 miles from it, in Adiabene, the site of which is now marked by a place called *Er-bille*. *Larissa* (Λάρισα), on the east bank of the Tigris, south of Nineveh, in the province of Adiabene, and not far from the confluence of the Lycus and Tigris. In the time of Xenophon, it was already deserted, but its brick walls, 100 feet high and 25 thick, were standing, enclosing a space of 6 geogr. miles in circumference. It was then said to have been deserted in the time of the great Cyrus, because its inhabitants had been frightened by an eclipse of the sun. Dr. Layard believes that Larissa formed a part of Nineveh itself. It should be observed that Larissa is not the Pelasgian name

we meet with in Greece and Asia Minor, but probably a corruption of some Assyrian name.

In the southern part of Assyria we have to notice the towns of *Dura* (Δούρα), on the eastern bank of the Tigris which was founded by Macedonians, who called it Nicanoris, but was deserted by its inhabitants as early as the time of Julian. *Apollonia* (Ἀπολλωνία), on the north of the river *Silla* or *Delas* (*Dialah*), a tributary of the Tigris; from it the whole of the surrounding district was called Apolloniatis. *Opis* (Ὀπίς), on the eastern bank of the Tigris, opposite the eastern extremity of the Median wall, appears to have been an important commercial place. *Artemita* (Ἀρτεμίτα), on the river Silla, in the district called Apolloniatis. *Ctēsiphon* (Κτησιφῶν; *Tak Kesra*), on the east bank of the Tigris, opposite to Seleucia, became an important place in the time of the Parthians, whose kings, for some time, made it their winter residence; afterwards they enlarged and fortified it, and made it the capital of their empire. In the wars between the Romans and Parthians, it was first taken by Trajan, A. D. 115, and afterwards by other emperors also; but Julian in his expedition did not venture to attack it, though he had defeated the enemy near its very gates.

15. **Media** (Μηδία), on the east of the Tigris, forms the extreme west of the great table-land of Iran, and is bounded on the north by Armenia, on the west by Assyria, on the south by Susiana, and the great Arian desert, and on the east by Parthia, Hyrcania, and the Hyrcanian Sea (the *Caspian Sea*). In the north the Araxes separated Media from Armenia; on the west and south-west mounts Zagrus and Parachoatrus divided it from the valley of the Tigris; on the east the boundary was formed by the desert, Mons Caspius, and the Caspian Sea. The country between Mons Caspius and the Caspian Sea, is, indeed, regarded as a part of Media, but it was inhabited by independent tribes. Ancient Media thus very nearly corresponded to the modern *Irak-Ajemi*; it was for the most part a fertile country, producing wine, figs, oranges, citrons, and honey; it was also celebrated for its excellent breed of horses. It therefore supported a numerous population, and at the time of the Persian dominion was one of the most important provinces of Persia. The north-western part contains a large salt

lake, *Lacus Spauta* (Σπαυτα; Lake *Rhumia* or *Shaley*). Among the rivers we have to mention the *Cambyses* (Καμβύσης), in the north-east, flowing into the Caspian; and the *Amarthus* (Ἀμαρθός; *Sefid Rud* or *Kizil Ozien*), the source of which is in the central part of the country, and which likewise flows into the Caspian. Some small rivers flow into lake Spauta. The great body of the inhabitants of Media were a branch of the Indo-Germanic family, and nearly allied to the Persians and Indians, and like these nations they called themselves Aarii, that is, "noble." Their language was a dialect of the Zend, and their religion that of the Magi. The Medes, according to Herodotus, were divided into six tribes, the Buzae, Paraetaceni, Struchates, Arizanti, Budii, and Magi. In early times the Medes were a warlike race, especially distinguished as horse archers; but under the Persian dominion they became luxurious and effeminate. Greek writers very often use the term *Mede* and *Medes* for Persian, or in general for the nations on the east of the river Tigris. The early history of Media is extremely obscure. The foundation of the monarchy is ascribed by some to Arbaces, about B. C. 840, by others to Deioces, B. C. 710. The last king, Astyages, was dethroned, in B. C. 559, by a revolution of the Persians, who had, until then, been subject to Media, but now under their great leader Cyrus, asserted and maintained the supremacy. The Medes made more than one attempt to recover what they had lost, but did not succeed, and remained subject to the Persian monarchy, until its overthrow by Alexander the Great. It then formed a part of the Syrian kingdom of the Seleucidae, but in the second century, B. C., it was conquered by the Parthians, from whose hands it passed into those of the New Persians. It should be observed, that after the Macedonian conquest, the whole country was divided into two parts, called Great Media in the south-east, and Atropatene in the north.

The principal towns of Media were: *Ecbātāna* (Ἐκβάτανα; *Hamadan*), the capital of the kingdom of Media, was beautifully situated in the southern part of the country, near the foot of mount Orontes. The Median kings generally resided at Ecbatana, and under the Persians and Parthians it remained the summer residence of their kings. The time of its foundation is uncertain, Herodotus assigning it to

Deioces, and others to Semiramis, while Pliny says that it was built (he probably means enlarged) by Seleucus. The city is described as having had 240 stadia in circumference, and to have been surrounded by seven walls overtopping one another and crowned with battlements of different colours. In the time of Polybius these walls no longer existed. The citadel was very strongly fortified and was used as the king's treasury. The wealth and splendour of the city almost surpass all belief; for below the citadel, it is said, there stood a magnificent palace, the very roof of which was made of silver; the capitals of the pillars, the entablatures and wainscotings were likewise made of silver and gold. The statue of the goddess Anaitis (the Moon) which was of solid gold, fell into the hands of the soldiers of M. Antony during the Parthian war, and before this the Seleucidae of Syria had changed vast quantities of the precious metals with which the palace was adorned into money. *Phraaspa* or *Pharaspa* (Φράσπα), a mountain fortress near the sources of the Amardus, was used as a winter residence by the Parthian kings, but especially as a place of refuge in time of war. The fortress mentioned under the name of *Vera* (Ὀύερα) in the campaign of Antony against the Parthians, was probably the same as Phraaspa. *Gāzāca* (Γάζακα), a little to the south-east of lake Spautā, was used by the kings of Media as a summer residence; it was equidistant from Ecbatana and Artaxata in Armenia. *Rhagae* ('Ραγᾱί; *Rhey*), one of the great cities of Media, at the south-western foot of mount Caspius, and on the western side of the great pass leading through that mountain, and known by the name of the Caspiae Pylae. It was on this account a most important place to protect Media against the Hyrcanians and Parthians. The town, after being destroyed by an earthquake, was restored by Seleucus Nicator under the name of Europus (Εὐρωπός). During the wars against the Parthians, it was again destroyed, but was rebuilt by Arsaces under the name of Arsacia. In the middle ages, however, it still continued to be a great city bearing its original name slightly altered into Rai. It was finally destroyed in the 12th century by the Tartars. In the neighbourhood of this city was the celebrated *Nisaeen Plain* (*Nisaeus Campus*), a pasture ground for a great number of

horses of the finest breed, from which the studs of the Persian kings and nobles were supplied.

16. **Susiāna** or **Susis** (Σουσιανή or Σουσίς), nearly corresponding to the modern *Khuzistan*, comprised the great plain between the Tigris in the west, Media in the north, the Persian gulf in the south, and Persis in the east. Its coast extended from the mouth of the Tigris to that of the river Oroatis or Arosis (*Tab*). The southern and western parts form an extensive plain watered by the rivers *Choaspes* (Χοάσπης; *Kerkhah*), which is celebrated for its delicious water, the *Eulaeus* or *Pasitigris* (Πασίτυρις; *Karoon*), both of which flow into the Tigris; and the *Oroatis* which flows into the Persian gulf. In the northern part the Coprates, a tributary of the Pasitigris, deserves to be mentioned. The northern and eastern parts of the country are mountainous, forming the commencement of the high table land of central Asia; and these mountains, which shelter the plain against northern breezes, cause great heat in the plain, which for this reason was but thinly peopled and contained few towns. The inhabitants of the plain belonged to the Semitic race, like their western neighbours, but the mountainous parts were inhabited by other wild and independent tribes.

The chief towns of Susiana are: *Sūsa* (Σουσα; *Shus*), in the Old Testament Shushan, on the western bank of the river Choaspes, was the winter residence of the Persian kings. The name signifies a lily, from the abundance of lilies growing in the district. The city was built in a quadrangular form, 200, or according to others, 120 stadia in circumference, and was without fortifications; but the citadel, containing the royal palace and treasury, was very strong. The name given by Greek writers to this citadel is Memnonice, probably a corruption of an indigenous name somewhat similar in sound. The climate of Susa was very hot. In B. C. 325, Alexander celebrated there the great nuptials with Persian ladies for himself and his generals. The site of Susa is now marked by extensive mounds, in which are found bricks and pottery with cuneiform inscriptions. *Charax* (Χάραξ), an important military station near the mouth of the Tigris.

17. **Persis** or **Persia** (Περσίς), in its proper sense, the original home of the Persians, a not extensive country on the Persian gulf, on the south and east of Susiana, from which it was separated by the little river Oroatis and mount Para-

choatras; on the east it was bounded by Carmania, and on the north by Parthia. The only level part of the country is that near the sea coast, sometimes called Persis Paralia; all the rest, called Persis Koile, was traversed by the range of Parachoatras and its branches, the valleys between which were watered by the rivers *Araxes* (*Ἀράξης*; *Bend-amir*), rising in the mountains in the west, and emptying itself into a salt lake (*Bakhtegan*), a little below Persepolis; the *Medus* (*Μέδωξ*), a tributary of the Araxes, and the *Cyrus* (*Κύρος*; *Preshtaf*). The country possesses a remarkable variety of climate, the mountain districts being comparatively cold, though they possess excellent pasture for horses and camels; the middle slopes have a temperate climate and produce abundance of wine and fruit, while the coast district is intensely hot and sandy, and contains few trees except the palm.

The inhabitants of Persis belonged to the Indo-Germanic family of nations, calling themselves, like the Medes, Aarii, that is nobles, though their proper name seems to have been *Pâraca*. Some of them led a nomadic life. According to Herodotus, they were divided into three tribes, 1, the nobles or warriors, including the Pasargadae, who were the most noble, and to whom the royal family of the Achaemenidae belonged; 2, the agricultural or settled tribes, and 3, the nomadic tribes. Their religion was the same as that of the Medes, that is, they were followers of Zoroaster. These Persians in their mountainous country preserved their ancient simplicity and warlike character longer than the Medes, their northern neighbours, to whom for a time they were subject; but under their great leader Cyrus they rose, overturned the Median empire, and not only assumed the supremacy over the countries previously governed by the Medes, but became the rulers of one of the greatest empires in ancient history, extending from the western coast of Asia Minor to the Indus and the desert on the west of Egypt. This vast empire was also called Persia, but must be carefully distinguished from the small country of the same name which we are now considering. The empire continued to exist until its overthrow by Alexander the Great. The Persians proper, however, even after that time clung with great tenacity to their ancient institutions and religion, and at length, in A. D. 226, reco-

vered their independence under the dynasty of the Sassanidae.

The chief towns of Persis, were : *Pasargāda* or *Pasargadae* (Πασαργάδα or αι), on the river Cyrus, near the borders of Carmania ; it was said to have been built by Cyrus, on the spot where he defeated the Median king Astyages, and his tomb was shown there in the midst of a beautiful park. Pasargada was the older of the two capitals of Persia, the more recent one being called Persepolis. The site of the city is a much disputed point, for while most modern geographers identify it with *Murghab*, in the north-east of Persepolis, where remains of a great sepulchral monument still exist, others place it on the south-east of Persepolis, at *Farsa* or *Darab-gherd*, and others again erroneously maintain that Pasargada was only the Persian name for Persepolis, though the latter is clearly Greek, and probably only a translation of some Persian name. *Persepolis* (Περσέπολις; *Chel-Minar*), called in the middle ages Istakhr, was situated in the heart of Persis, in a beautiful and healthy valley, watered by the river Araxes, and its tributaries, the Medus and Cyrus. It stood on the north side of the Araxes, and its citadel, of which ruins still exist, was built on the levelled surface of a rock, and surrounded by triple walls rising one above the other. Within this citadel were the palace, the treasury, and the royal sepulchres. This city is not mentioned by any writer prior to the time of Alexander the Great. We are then told that it was founded by Cyrus, or by his son Cambyses, who made it the second capital of the empire, a rank which appears to have chiefly consisted in its being one of the two burial places of the kings, the other being Pasargada. Darius and Xerxes enlarged and adorned Persepolis, and the city preserved its splendour until Alexander, in B. C. 331, set fire to it and destroyed it. It appears, however, not to have been entirely ruined on that occasion, since it is frequently mentioned by subsequent writers, down to the time of the middle ages. The place is now deserted, but considerable ruins still exist, which, though they are in a dilapidated state, give us a favourable idea of Persian architecture. They are also rich in inscriptions of the cuneiform character. Besides these two, few other towns are known in Persis, such as

Gābāe (Γάβαι), a fortress and royal residence, near the borders of Carmania.

18. **Ariana** ('Αριανή; *Iran*) was commonly used as a general name for the eastern provinces of the Persian empire, bounded on the west by a line drawn from the Caspian to the head of the Persian gulf, on the south by the Indian ocean, on the east by the Indus, and on the north by the great chain of mountains, known by the name of the Indian Caucasus. In the west, the name is sometimes extended as far as the valley of the Tigris, so as to include Media and Persis, and in the north it sometimes embraces Bactria and Sogdiana. This community of name to the nations of so vast an extent of country was not accidental, but owing to the fact that all the races inhabiting those countries were really Arian, belonging to the great Indo-Germanic family of nations. The modern name Iran, which has the same meaning, is used to distinguish these nations from those inhabiting Turan in the north-east, and belonging to a different branch of the human family. There was, however, a country called more especially the country of the Arian, or **Aria** ('Αρία or 'Αρσία), which formed an important province of the Persian empire; it was bounded in the north by Hyrcania and Margiana, in the west by Parthia, in the south by the great Carmanian desert, and in the east by the Paropamisadae. This limited country of Aria forms part of the great sandy table-land, now called the desert of Iran, but contains several fertile districts, especially in the north, which are watered by the rivers Arius or Aricus (*Herirood*), which is lost in the sand, and Erymander or Etymander (*Helmund*), which empties itself into lake Aria (*Zurrah*). The country of Aria contained the towns of *Artācōāna* ('Αρταξάνα), the ancient capital; *Alexandria* ('Αλεξανδρεια; *Herat*), on the Arius, which was built by the Macedonians, and afterwards became the capital of the country; and some others of less note. The other provinces of Ariana, in its wider sense, were:

Carmānia (Καρμανία; *Kirman*), bounded on the west by Persis, on the south by the Indian ocean, on the east by Gedrosia, and on the north by Parthia. The southern part is traversed by mountains and well watered by numerous streams, such as the Dara, Salsus, Corius, Anamis, Saganus, and others, and abounds in corn, wine, and cattle, and in an-

cient times also produced gold, silver, copper, salt, and cinabar; but the northern part was and is a desert. The only remarkable towns in this country were *Carmana* (Κάρμανα; *Kirman*), the capital of Carmania, in the central part and not far from the Carmanian desert; and *Harmoza* (Ἀρμόζια), in the south, on the river Anamis, the place where Nearchus landed on his return from India. The whole of the coast district also bore the name of Harmozeia.

Gedrosia (Γεδρωσία or Γαδρωσία), the south-eastern part of the modern Belouchistan, the farthest province of the Persian empire in the south-east, was bounded on the west by Carmania, on the north by Drangiana and Arachosia, on the east by India, and on the south by the Indian ocean. The country consists of a succession of sandy steppes, rising from the sea coast towards the table land of Ariana, and produces scarcely anything but aromatic plants. The coast district from the sea to the first range of heights is watered by several streams, such as the Hydriacus, Zorambus, Pamanus, Arabis, and others; but even this district consists for the most part of salt marshes. The country is known in history chiefly from the passage of Alexander's army through it on his return from India. The inhabitants of the coast district are called by Greek authors Fisheaters, or Ichthyophagi; those of the interior, called Gedrosi, were a wild and nomadic people whom Alexander subdued only temporarily. The chief towns of Gedrosia were in the south, such as Rhambacia, afterwards Alexandria Oriton, on the eastern part of the coast; Parsira, further west; and Paura or Parsis, the capital of Gedrosia, somewhat further inland, near the frontier of Carmania.

Drangiana (Δραγγιανή; *Sejestan*), between Gedrosia, Carmania, Arachosia, and Aria, does not always appear as a distinct province of the Persian empire, but was generally united with Arachosia or Gedrosia. This country, which is scarcely known, produced tin and was watered by the river Etymander, which forms almost a semicircle and flows into the Aria Lacus. The northern part of the country was inhabited by the Drangae (Zarangae, Sarangae, Darandae), and the south by the Ariaspae. The capital was *Prophthasia* (Προφθασία; *Furrah?*), on the north of the Aria Lacus, near the borders of Aria, probably the place where

Philotas was put to death by command of Alexander. Besides this city we must notice *Ariaspe* ('Αριάσπην), the capital of the Ariaspae in the south, who were honoured for their valiant services both by Cyrus and Alexander, and *Alexandria*, near the mouth of the Etymander.

Arāchosia ('Αραχωσία), on the south-east of Drangiana, was bounded on the east by the Indus, on the north by the Paropamisadae, and on the south by Gedrosia. It was a fertile country watered by the river *Arachotus* ('Αράχωτος), a tributary of the Etymander. Not far from its banks stood a town of the same name, the foundation of which was ascribed to Semiramis, and which was the capital of the province until the foundation of Alexandria or Alexandropolis (*Kandahar?*), which was situated further south on a tributary of the Arachotus.

The country of the **Paropamisadae** (Παροπαμισάδαι), on the southern slopes of mount Paropamisus (the *Hindoo-Koosh*), was inhabited by several tribes, which from the mountains in which they dwelt, received the common name of Paropamisadae. The country was separated in the north from Bactria by mount Paropamisus, bordering in the west on Aria, in the south on Arachosia, and divided from India in the east by the river Indus. It thus corresponds to the modern Afghanistan, and the part of the Punjab which lies west of the Indus and forms the extreme part of Ariana in the north-east. The country was conquered by Alexander the Great, and subsequently became a part of the Syrian and Bactrian kingdoms. The north is altogether a mountainous region with a very severe climate, but the southern parts, which are less mountainous, yield all the products of the warmer parts of Asia. Its chief rivers are the Cophes or Cophenor (*Kaboul*), a great tributary of the Indus, forming the boundary between Ariana and India; and the *Choas* or *Choaspes* (*Attok*), a tributary of the Cophes. The tribes of the Paropamisadae, among which we may notice the Cabolitae, Parsii, Ambautae, Parsuetae, and Aristophyli, were in the time of Alexander very little civilised, but quiet and inoffensive. Their chief towns were: *Ortospana* ('Ορτόσπανα), a considerable city near the sources of a tributary of the Choas; it was also called Carura or Cabura, and was perhaps on the site of the modern *Kaboul*; and *Alexan-*

dria, not far from Kaboul, at the foot of mount Paropamisus.

Parthia (Παρθία or Παρθυαία), also called Parthiene, nearly corresponds to the modern *Khorassan*, on the south of the Caspian, from which it was separated by Hyrcania. On the northeast it was bounded by the chain of mount Masdoranus, and on the south by the deserts of Drangiana and Carmania, while in the southwest it was divided by mount Parachoatras from Persis and Susiana. The Parthians proper, who appear to have occupied only the northern part of the country were in all probability a Scythian people. They were very warlike and celebrated as horse archers, and are known to us chiefly through their wars with the Romans. They together with some other tribes formed one of the satrapies of the Persian empire; under Alexander and the kings of Syria, Parthia combined with Hyrcania formed one satrapy. About B. C. 250, the Parthians revolted from Syria, under a chief named Arsaces, who formed Parthia into an independent kingdom. During their independence they made conquests and overran Asia as far as the Euphrates. In B. C. 130, they overthrew the kingdom of Bactria, so that their empire extended from the Euphrates to the Indus, and from the Indian ocean to mount Paropamisus. In the west, their progress was checked for a time by Mithridates and Tigranes, but after the reduction of these kings the Parthians came in contact with the Romans and for a long time remained their most formidable enemies. Their fate, however, was like that of other eastern empires; internal dissensions and the love of independence on the part of the governors of provinces, brought about its decline in the age of Augustus. Wars, however, between the Parthians and Romans were continued, the Euphrates and Tigris being at different times the boundaries between the two empires, until in the end the Persians shook off the yoke of the Parthians and, in A. D. 226, established a new empire under the dynasty of the Sassanidae. The chief towns of the Parthians were: *Hecatompylus* (Ἑκατόμπυλος), in the north of Parthia, was enlarged by Seleucus of Syria, and afterwards raised by Arsaces to be the residence of the Parthian kings; its exact site is uncertain, for it disappears as early as the second century of our era. *Tagae* (Ταγαί), near the borders of Hyrcania, and apparently the same town as that

called by Strabo Tape. *Apamēa* (Ἀπαμεια), south of the Caspian gates, belonged to a district which had at one time formed a part of Media. *Sauloë* (Σαυλώη), the later capital of Parthia, called by the Greeks Nisaea; its site is unknown.

19. **Hyrkania** (Ἵρκανία; *Mazanderan*), between the southern and southeastern shores of the Caspian and the range of mountains which separate it from Parthia and Media. The country is somewhat rough and mountainous, but its valleys and the coast districts were in ancient times very fertile. Under the Persians, Hyrcania, though belonging to their empire, was little known and contained few towns; it flourished most under the Parthians whose kings often resided there during the summer. The chief town of the country was *Zadracarta* (Ζαδράκαρτα), one of the royal residences, at the northern foot of the chief pass of mount Coronus. Besides this the following towns are mentioned: Hyrcania, Adrapsa, Barange, Syringe, and Tambrace.

20. **Margiana** (Μαργιανή), on the north of the range of mountains called Sariphi (*Ghoos*), a branch of the Indian Caucasus, which separated it from Aria in the south; was bounded on the east by Bactriana, on the northeast by the river *Oxus* (Ὀξός; *Jihon* or *Amoo*), which separated it from Sogdiana, and on the west by Hyrcania. The country had its name from the river *Margus* (Μάργος; *Moorghab*), which traverses it from the southeast to the northwest, and is lost in the sands of the desert of Khiva. On this river stood the city of *Alexandria Margiana*, afterwards called *Antiochia*, from its having been restored and enlarged by Antiochus, the son of Seleucus. The city was beautifully situated, and was surrounded by a wall of about eight miles in circuit. The district around this city and the banks of some of the smaller rivers were very fertile and produced wine, but the rest of the country was for the most part a sandy desert. The inhabitants are called Derbices, Parni, Tapuri, Massagetae, Daae, and Mardi. The country was successively a province of the Persian, Syrian, and Parthian kingdoms. The ancients never possessed any satisfactory information about Margiana. Among the few towns that are mentioned, we notice, besides Alexandria, Ariaca, Nisaea, and Guriane.

21. **Bactriana** or **Bactria** (Βακτριανή or Βάκτρια; *Bokhara*),

on the east of Margiana, was bounded in the north by the river Oxus, and in the east and south by mount Paropamisus or the Indian Caucasus. The country is watered by the Oxus and a number of its southern tributaries, as the Zariaspes, Dargidus, Dargamanis, and others; and was very productive, whence it was one of the most ancient commercial countries of Asia. Its inhabitants were rude and warlike, but were conquered first by the Persians and afterwards by Alexander. Under the Graeco-Syrian kings, the Bactrians at first formed part of the vast empire of the Seleucidae; but in B. C. 255 its Greek governor Theodotus revolted against Syria, and made Bactria an independent kingdom, which continued its existence until about B. C. 125, when it was overthrown by the Parthians. The Greek kingdom of Bactria, however, was not confined to the country which had formed the province of Bactria, but included a portion of Sogdiana and parts of other adjacent countries.

The chief town of Bactriana was: *Bactra* or *Zariaspa* (*Βάκτρα*, or *Ζαρίασπα*; *Balkh*), the capital of the country, near its northwestern extremity, on the river Bactrus (*Dehas*). It seems to have been founded by the early Persian kings, but was not a place of any great consequence until Alexander settled in it a number of Greek mercenaries and disabled Macedonians. It then became the centre of a considerable traffic. There still are very extensive ruins of this city, but they all belong to the Mahommedan period. Aorni, a little to the southeast, was the acropolis of Bactra. The few other places that are mentioned are of no importance.

22. **Sogdiana** (*Σολδιανή*), containing parts of Turkestan and Bokhara and a district still bearing the name of Sogd, formed the northeastern extremity of the Persian empire, and was separated in the south from Bactriana and Margiana by the upper course of the Oxus, on the north and east from the Scythians by the river *Jaxartes* (*Ἰαξάρτης*; *Sihoon*) the Montes Sogdii, and the Comedarum Montes, and on the northwest by the great deserts on the east of the sea of Aral. The country is traversed by three great ranges of mountains, the Montes Oxii in the north, the Comedarum Montes in the east, and the Sogdii Montes which run through the country from the southwest to the northeast. The country was watered by the Oxus and Jaxartes and their tributaries. It was inhabited by several tribes, resembling the Bactrians in

their character and habits, and, like them, belonging to the great Arian race. They were first subdued by the Persians and afterwards by Alexander, both of whom marked the extreme limits of their conquests by cities they founded on the Jaxartes.

The chief towns of Sogdiana were: *Maracanda* (Μαράκανδα; *Samarkand*), the ancient capital of the country and a great city of seven geogr. miles in circumference, was situated in the central part of the country, near the banks of the river Polytimetus (*Zerafshan*). In this city Alexander slew his friend Clitus. *Cyreschata* (Κυρέσχατα), a place of considerable importance, said to have been founded by Cyrus on the Jaxartes. It was besieged by Alexander. It is probably the same town as the Cyropolis which some writers mention as a town of Sogdiana; but its site is as yet unknown. *Alexandria ultima* or *Alexandreschata* (Ἀλεξάνδρεια ἡ ἐσχάτη), on the Jaxartes, a little to the northeast of Cyreschata, marked the furthest point in the northeast to which Alexander extended his conquests. Another Alexandria, surnamed Oxiana, was situated in the south of Maracanda.

23. **India** (Ἰνδία or Ἰνδία), with the ancients meant the country to the east of Ariana, and if we except some vague and exaggerated reports, was unknown to them until the time of Alexander, who advanced as far as the river *Hyphasis* (Ἰρπασίς; *Beyas* and *Gharra*), an eastern tributary of the Indus. India, then, with the ancients embraced the whole of the southeastern part of Asia, to the east, south, and southeast of the mountains now called the Himalayah and Soliman mountains, including Hindostan, Burmah, Cochin China, Siam, and Malacca, together with the islands in the Indian archipelago. Commercial intercourse between India and the western parts of Asia and Egypt had existed from very early times, and trade was carried on partly by land and partly by sea. Darius Hystaspis, who conquered the eastern countries as far as the Indus, brought India into more direct communication with the west. The conquests of Alexander completed what had thus been begun, though he did not proceed beyond the Punjab. Seleucus Nicator of Syria afterwards crossed the Hyphasis, and made war against the Prasii on the upper Ganges. But after the death of this king, the intercourse with India, except for commercial purposes, ceased almost entirely. When the independent kingdom of Bactria

existed, a considerable part of India was subject to it, but as that kingdom had no direct communication with the west, the sources of obtaining accurate information concerning India were dried up again. The later geographers divided India into two great parts which were separated by the Ganges, and are accordingly called India intra Gangem, that is Hindostan, and India extra Gangem, which comprises the peninsula of Burmah. The chief mountains of India noticed by the ancients are the Paropamisus or the Indian Caucasus (*Hindoo Koosh*), on the northwest of the Indus; Imaus, the western part of the Himalayah, between Paropamisus in the west and the Emodi Montes in the east; these last forming the eastern parts of the Himalayah. It needs hardly be observed that in the east India had no fixed boundary known to the ancients. The chief rivers of India are: the *Indus* or *Sindus* ('Ινδός; *Indus*, *Sind*), having its sources in the Himalayah mountains, and flowing through the great plain of the Punjab into the Indian ocean in several branches. The chief eastern tributaries of the Indus are: the *Hydaspes* ('Υδασπής; *Jeloun*), one of the five rivers which water the Punjab, and have their sources in the Himalaya mountains. The Hydaspes falls into the *Acesines* ('Ακισίνης; *Chenab*), which also receives first the *Hydraotes* ('Υδραότης; *Ravee*), and then the *Hyphasis*, which has previously received the Hesidrus or Zaradrus (*Sutlej* or *Hesudru*); and the Acesines itself at last falls into the Indus. The other great river of India is the *Ganges* (Γάγγης; *Ganges* or *Ganga*), which rises in the highest part of the Emodi Montes, and flows in a southeastern direction into the Sinus Gangeticus, into which it empties itself by several mouths. It receives a great number of tributaries, and in some parts of its lower course is about 32 stadia or three miles in breadth. India was inhabited by a great number of tribes, which even in antiquity had attained a high degree of civilization, and were divided into castes among which that of the Brahmins was the most respected and revered. Alexander found the country divided into several independent kingdoms, some of which were very powerful. But northern nations, such as the Parthians, afterwards made themselves masters of both banks of the Indus, whence Ptolemy calls that part of the country Indoscythia. Among the nations which formed independent kingdoms in the time of Alexander, we may notice the

Prasii, on the upper Ganges, with their large city of *Palimbothra* (Παλίμβοθρα; *Patna*), at the junction of the Ganges and the Erannaboas; the empire of Taxiles, with the large city of *Taxila* (Ταξίλα), in the plain between the Indus and Hydaspes (its exact position is uncertain, though some have identified it with *Attock*); the kingdom of Porus, in which Alexander, to commemorate his victory and the death of his horse Bucephalus, founded the towns of *Nicaea*, on the left bank of the Hydaspes, and *Bucephala* (*Jeloun*), likewise on the Hydaspes. Other nations mentioned at the time in India are the Sophites, Malli, and Oxydracae. The Indus flowing into the sea by several arms, forms at its mouth a Delta, called Pattalene, from its chief town *Pattala* (Πάταλα; *Tatta*), which was situated at its apex.

In the time of Alexander it was believed that India in the east bordered on the ocean, and that in the north also Asia was surrounded by water; whence the Macedonian conqueror wished to extend his conquests to the ends of the earth. But in later times reports were brought to Greece of great quantities of gold and silver being found on the eastern coasts of the Sinus Gangeticus, which for this reason were called Aurea and Argentea Regio. Ptolemy knew those coasts to be parts of a peninsula, the southernmost portion of which he calls Chersonesus.

The knowledge of the countries to the east of India, which the ancients designate by the name *Sinae* (Σῖναι) or *Thinae* (Θῖναι), as well as of those in the northeast of India, to which they apply the name *Serica* (Σερικά), and of the islands such as *Taprobāne* (Ταπροβάνη; *Ceylon*), was extremely vague and unsatisfactory. In like manner the countries north of the Jaxartes, viz., Scythia proper, in which we hear of such nations as the Daae, Sacae, and Scythae, were so little known, that nothing of any interest can be said about them.

BOOK IV.

AFRICA.

Africa, or Libya (Λιβύη), as the Greeks called it, was only very partially known to the ancients. The name Africa was first used by the Romans, who applied it to the territory of Carthage, after it had become a Roman province; from this small territory the name extended so as to be in the end applied to the whole continent. The Greeks, however, never used the name Africa, but always retained that of Libya. We have already mentioned that in the reign of the Egyptian king Necho, Africa was probably circumnavigated by Phœnician sailors; but the knowledge thus obtained was soon lost, and it is difficult to state, how far the interior of Africa was known. The ancients state in general that Africa was surrounded in the south by the Ethiopian ocean, in the west by the Atlantic, and in the north by the Mediterranean or Libyan sea. The determination of the eastern frontier of Africa depends upon the line fixed as the boundary of western Asia, for we have seen that several ancient geographers extended Asia as far as the Nile, while others made the Arabian gulf and the isthmus of Pelusium (*Suez*) the boundary. The latter is the view adopted by the best geographers of the time of Strabo and by Ptolemy, and has ever since been regarded as the correct one. The physical character of northern Africa was well known even to Herodotus who divides it into three parts: inhabited Libya, Libya inhabited by wild beasts, and desert Libya (the *Sahara*).

Long before the time of which we have any authentic history of Greece, the northcoast of Africa was visited by Phœnicians who established colonies there, such as Utica and Carthage. The Greeks knew little of the country until the foundation of the Dorian colony of Cyrene in the west of Egypt, in B. C. 620. About B. C. 510, the Carthaginians

sent out on an expedition under Hanno to explore the west coast of Africa, which seems to have advanced as far as the 10th degree of southern latitude. The desert of the Sahara was an almost insuperable barrier to all further discovery in the interior, but still there were individuals who had crossed it and brought back reports of a great river flowing in a western direction, probably the Niger. But the southern part of the continent remained totally unknown and the ancient belief was gradually restored, that the southern part of Africa was connected with the southeast of Asia, and that the Indian ocean was only a vast lake. In treating of the geography of Africa so far as it was known to the ancients, it is convenient to divide it into two great parts, the one of which comprises Egypt, and the other all the rest of the continent.

CHAPTER I.

ÆGYPTUS.

1. **Ægyptus** (Αἴγυπτος; *Ægypt*), in the Scriptures Mizraim, forms the north-eastern corner of Africa, and is bounded on the north by the Mediterranean, on the east by Palestine, Arabia Petraea, and the Red Sea, on the south by Ethiopia (the first or little cataract near Syene being the boundary line), and on the west by the great Libyan desert. But Egypt in its proper sense is the valley of the Nile from the first cataract to the Mediterranean. This valley, which is in some parts very narrow, is shut in on the west by the *Libyan Hills* (ὄρος Λιβυκόν), and on the east by the granite range of the so-called *Arabian Mountains* (Ἀραβικὰ ὄρη), of which three parts are mentioned, viz. Alabastrites, Porphyrites, and Smaragdus. The valley begins to enlarge below Syene, the eastern hills striking off to the east, and there becomes available for agricultural purposes; this, however, would never have been of any avail, and the country would have been a desert, were it not for the periodical inundations of the Nile, whence Egypt was called the gift of the Nile. This river *Nilus* (Νεῖλος; *Nile*, *Bahr* or *Bahr Nil*), anciently called Ægyptus, and the only river of the country, is formed by the confluence of several others, the sources of some of which have not yet been discovered. The

Astapus (*Bahr el Azrek*), one of the tributaries, rises in the highlands of Abyssinia; the *Astaboras* (*Tacazze*), another tributary, also rises in Abyssinia, and joins the western or main stream at the apex of the island of Meroë. At this point the Nile is about two miles broad, and flows after one great curve in a northern direction over six cataracts or rapids, the last of which is in the neighbourhood of Syene. In Lower Egypt, the river divides itself into several branches and flows into the sea by seven outlets. The islands thus formed at the lowest course of the Nile constitute the celebrated Delta, which was undoubtedly created by the deposits of the river, having originally been a bay of the sea. The whole valley of the Nile is periodically laid under water by the overflowing of the river during the period from the beginning of August to the end of October. The rich deposits of the river and the care taken by the Egyptians in their canals and nilometers, made the country one of the most fertile in the ancient world. The rising of the river is caused by the tropical rains in the south. A great artificial canal, now called *Bahr Yussouff*, runs parallel to the river, at a distance of about six miles to the west of it; this and many smaller canals were formed for the purpose of regulating the irrigation; one of them which ran from the eastern mouth of the river to the head of the Red Sea, had been commenced by one of the native kings, and was completed in the reign of Darius Hystaspis. The Nile being the great fertiliser of the country and the benefactor of its inhabitants was worshipped by the Egyptians as a divinity. Egypt also had several lakes, some of which were believed to have been formed artificially and connected with the Nile to form a kind of reservoirs. The most celebrated of these were: *Lake Moeris* (Μοίριος or Μοίριδος λίμνη; *Birket-el-Keroun*), on the west of the Nile, in Middle Egypt, was said to have been made by an ancient Egyptian king of the name of Moeris, for the purpose of receiving the waters when they were superabundant, and to supply the defect when there was a want of them. But modern investigations have proved, that the lake is natural and not the work of man. *Mareotis* or *Marea* (Μαρεώτις, Μαρσία; *Birket-Mariouth*, *El Kreit*), in the north-west, separated from the sea only by the neck of land on which Alexandria was built. It was supplied by the western or Canobian branch of the Nile and by several ca-

nals; its length was about 300 stadia, and its breadth about 150. The land surrounding it was covered with vines, palms, and papyrus plants. This lake in after times served as a port for the river boats sailing to Alexandria. *Tānis* (Τάνις; lake of *Menzaleh*), a great lake near the eastern or Pelusiatic branch of the Nile, containing some islands. Other less important lakes were Buto, near the city of Buto in Lower Egypt: the *Sirbonis Lacus* (Σιρβωνίς λίμνη; *Sabakat Bardawal*), near the coast of Lower Egypt, east of Mons Casius, was about 1000 stadia in circumference and strongly impregnated with asphalt; it originally communicated with the Mediterranean, but the outlet was in the course of time stopped up, and the lake has gradually grown smaller by evaporation, so that at present it is almost dry. The *Lacus Amari* (Πικραὶ λίμναι; *Sheib*), a cluster of salt lagoons or natron lakes on the east of the Delta, between Heroopolis and the desert.

As to the population of Egypt which must have been very dense, it is most probable that originally it had come from Ethiopia in the south and gradually followed the course of the Nile northwards. But other nations also at times established themselves in the country, though not always permanently; under the Ptolemies, however, the population must have been greatly mixed with Syrians (Jews) and Greeks. It is not necessary in this place to enter into the history of Egypt, which is one of the most remarkable, but at the same time the most obscure in all antiquity, because the Egyptians themselves had no historical literature. The classical writers divide Egypt into three parts, viz., Lower Egypt or the Delta, Middle or Central Egypt, and Upper Egypt or the Thebais. But besides this, the country was divided into *nomes* (νομοί), which are said to have amounted to 30 or 36; the nomes were subdivided into *toparchies* (τοπαρχίαι), and these again into *aruræ* (ἄρουραι).

A. Lower Egypt (ἡ κατω χώρα; Aegyptus Inferior, *El Kébit*) comprised the Delta in its proper sense, that is, the country between the different arms of the Nile, from its division at Cercasorus to the Mediterranean; but it also embraced the country on both sides of the Delta, extending eastward as far as lake Sirbonis or the town of Rhinocolura, and westward as far as the bay of Plinthine. Lower Egypt accordingly may be divided into three parts, the Delta pro-

per, and the two tracts of country on the west and on the east of it. The towns in the part west of the Delta were *Alexandria* (Ἀλεξάνδρεια; *Alexandria* or *Iscanderia*), the capital of all Egypt under the Ptolemies, was founded by Alexander the Great, in B. C. 332, on the narrow neck of land between lake Mareotis and the sea, opposite the little island of Pharos, which was united with the city by means of an artificial dyke, called heptastadium. By means of this dyke two harbors were formed, the great harbor on the northeast, and a smaller one on the southwest. These two harbors communicated with each other by means of two canals cut through the heptastadium at its two ends. The smaller harbor, called *Eunostus* (Εὐνοστός), was further connected by a canal with lake Mareotis and the Nile. The city was built on a regular plan: it was intersected by two main streets, each 100 feet wide. The one from east to west was 30 stadia in length, the other which ran across from lake Mareotis to the dyke was only 10 stadia long. The part of the city to the east of this smaller street was called Bruchium, and the western part Rhacotis, to the west of which was the necropolis or cemetery of Alexandria. In the reign of Ptolemy Philadelphus, a light-house was built on the island of Pharos. The care and privileges bestowed upon this city by the Ptolemies and its wonderful situation soon raised Alexandria to the rank of the first commercial city in the world. Foreigners from all parts were welcome and settled there, so that at the time of its greatest prosperity it contained about 300,000 free inhabitants. But the city acquired still greater lustre from its Museum which was founded by the first two Ptolemies in the Bruchium. This Museum was an institution in which men of science and learning were maintained at the public expense, and were provided with a library containing 90,000 works in 400,000 volumes. As this library continued to increase, it was found necessary to establish another in the temple of Serapis, in the part of the city called Rhacotis, which in the end contained nearly 43,000 volumes, but was destroyed in the reign of Theodosius, A. D. 389, when all the pagan temples were demolished. The larger library suffered much at the time when Caesar besieged Alexandria, and was finally burnt, in A. D. 651, by the Caliph Omar. Owing to these literary treasures and the conflux of learned men from all

parts of the world, Alexandria was the chief centre of literary activity during the period of the Ptolemies. When Egypt became a Roman province, Alexandria was the usual residence of the prefect; it retained its commercial and literary importance; and soon became one of the chief seats of Christianity. The modern city of Alexandria stands on the extended dyke, between the ancient city and the island of Pharos, and the site of ancient Alexandria, which was one of the finest cities in the ancient world, is now covered with masses of ruins and the remains of numberless cisterns. The most striking remains of antiquity are two obelisks, commonly called Cleopatra's needles, which once adorned the gateway of the royal palace, and the column of Diocletian, vulgarly called Pompey's pillar. *Nicopolis* (Νικόπολις; *Kars* or *Kiassera*), a few miles east of Alexandria, on the canal between this city and Canobus, was founded by Augustus in commemoration of his final victory over Antony. As the place is not mentioned in the history of the later empire, it is supposed that it ultimately became united with Alexandria as a suburb. *Canobus* or *Canopus* (Κάνωβος, Κάνωπος), near the western mouth of the Nile, which is hence called the Canobian, was an important city, about 12 geogr. miles east of Alexandria. It had a great temple of Serapis, and carried on considerable commerce, but its inhabitants were proverbial for their luxurious habits. After the introduction of Christianity, the place rapidly declined; but ruins of it still exist on the west of *Aboukir*. *Hermopolis* (Ἑρμόπολις; *Damanhour*), on the canal which connected the Canobian branch of the Nile with lake Mareotis. *Andropolis* (Ἀνδρῶν πόλις; *Chabur*), on the western bank of the Canobian branch of the Nile, was the station of a legion under the Romans. On the same bank was *Gynaecopolis* (Γυναικῶν πόλις. *Momemphis* (Μώμεμφις; *Panouf-Khet*), on the eastern shore of lake Mareotis. *Cercasorus* or *Cercesura* (Κερκάσωρος, Κερκέσουρα; *El Arkas*), on the western bank of the Nile, at the point where the river divided itself into several branches.

The chief towns in the Delta proper, were: *Naucratis* (Ναύκρατις; *Sa-el-Kadjar*), on the eastern bank of the Canobian branch of the Nile, which was hence also called *Naucraticum Ostium*, was a Greek colony of Miletus, probably founded in the reign of Amasis, about B. C. 550. It always

remained a purely Greek town, and was for a long time the only place in Egypt where Greeks were allowed to settle. Under the Ptolemies and Romans, this restriction ceased. Its inhabitants were notorious for their luxurious habits, but it was, nevertheless, the birth-place of some men of eminence, such as Athenaeus, Phylarchus, Polycharmus, and Julius Pollux. *Sais* (Σαῖς), a great city, on the east of the Canobian branch of the Nile, was the ancient capital of Lower Egypt, and contained a palace and burial place of the Pharaohs. The tomb of Osiris also was shown there. The goddess Neith or Sais had a splendid temple there, which was built in the midst of an artificial lake, and to which annually pilgrims came from all parts of Egypt to celebrate the feast of lamps. *Busiris* (Βούσιρις; *Abousir*), in the centre of the Delta, was celebrated for its great temple of Isis, of which ruins still exist. *Mendes* (Μένδης), on the south side of lake Tanis, and on the bank of one of the smaller branches of the Nile. It was the chief seat of the worship of the god Mendes; ruins still exist near *Matarieh*. *Tanis* (Τάνις; *San*), in the Old Testament Zoan, a very ancient city in the eastern part of the Delta, on a branch of the Nile called the Tanitic, and on the south-western side of lake Tanis. *Buto* (Βουτώ), on lake Buto, near one of the lesser branches of the Nile, was celebrated for its temple, and oracle of the goddess Buto, in honour of whom an annual festival was celebrated there.

In the district east of the Delta, the following towns must be noticed: *Pelusium* (Πηλούσιον; *Tineh*), in the Old Testament Sin, that is, mud, and in early times also called Abaris, stood on the eastern side of the easternmost mouth of the Nile, which derived its name from the town. It was situated in the midst of morasses, 20 stadia from the sea; and being near the eastern entrance of Egypt, and consequently a place of great military importance, Pelusium was strongly fortified, and was often the scene of battles and sieges, from the defeat of Sennacherib, down to its capture by Octavianus. Pelusium was the birth-place of Ptolemy the geographer. *Bubastus* or *Bubastis* (Βούβαστος or ις; *Tel Basta*), on the eastern bank of the Pelusiatic branch of the Nile, was the chief seat of the worship of the goddess Bubastis. The town lost its fortifications and importance under the dominion of the Persians. *Heroopolis* (Ἡρώων πόλις or Ἡρώ), on the

borders of the desert, on the canal connecting the Nile with the western head of the Red Sea. The country about Heroopolis is believed to be the land of Goshen of the Scriptures. *Babylon* (Βαβυλών), a fortress on the eastern bank of the Nile, at the beginning of the canal connecting the river with the Red Sea, just opposite the pyramids. It was believed to have been founded by a body of Babylonian deserters, but was never a place of any importance until the time of the Romans. Some remains of it still exist near Old Cairo. *Heliopolis* (Ἡλιούπολις), in the Old Testament On or Bethshemesh, a little below the apex of the Delta, was from the earliest times a great seat of the worship of the Sun and of Mnevis, a sacred bull. Its priests were believed to be particularly learned. The town suffered much in the reign of Cambyses, and in the time of Strabo it was entirely in ruins, some of which still exist on the north-east of Cairo. *Arsinoë* or *Cleopatra* (Ἀρσινόη; *Ajeroud* or *Suez*), at or near the western head of the Red Sea; at this place commenced the canal connecting the Red Sea with the Nile.

B. Middle Egypt or Heptanomis (ἡ μεσαζή or Ἑπτανομία) extended from the town of Cercasorus in the north to Her-mopolitane Phylace, or according to others, to Chemnis in the south. The chief cities in this part of the country, are: *Memphis* (Μίμψις; *Menf* and *Metrahenny*), in the Old Test. Moph, one of the capitals of Egypt, and second only to Thebes, after the fall of which it became the capital of the whole country. Its antiquity was unknown, but its foundation was ascribed to the ancient king Menes. It was situated on the western bank of the Nile, near the boundary line between Lower and Middle Egypt, about 10 miles above the pyramids of Gizeh. It was connected by canals with the lakes Moeris and Mareotis, and thus formed the centre of Egyptian commerce until the time of Cambyses, who destroyed a considerable part of the city. Its commercial importance was completely ruined by the foundation of Alexandria, but it was finally destroyed during the conquest of Egypt by the Arabs, in the 7th century of our era. At the time of its greatest splendour and prosperity, Memphis is said to have been 150 stadia in circumference. Its most renowned buildings were the palace of the Pharaohs, the temple of the god Apis, the temple of Serapis with its avenue

of Sphinxes, which is now buried under the sand, and the temple of Phtha. The ruins of these and many other great buildings still cover a large extent of ground between the Nile and the hills which skirt the valley on the west. The sides of the city not facing the river were surrounded by canals. A little to the north-west of Memphis stood *Busiris* (Βούσιρις), celebrated for the three great pyramids of Gizeh, which are still standing and excite the wonder of travellers. *Acanthus* (Ἀκανθός; *Dashur*), 120 stadia south of Memphis, and on the same side of the river, contained a celebrated temple of Osiris. *Nilupolis* (Νεῖλου πόλις or Νεῖλος), on an island in the Nile, contained a temple in which the Nile was worshipped. *Heracleopolis* (Ἡρακλεοῦπολις), surnamed "the great," to distinguish it from another place of the same name in Lower Egypt, was the principal seat of the worship of the ichneumon. *Arsinoë* (Ἀρσινόη; *Medinet-el-Faioum*) was previously called Crocodilopolis, from its being the chief seat of the worship of the crocodile. Lake Moeris and the famous labyrinth were within the territory of this town. *Hermopolitane Phylace* (Ἑρμοπολιτικὴ φυλακή), a military station on the frontier between Middle and Upper Egypt, derived its name from the neighbouring city of *Hermopolis* (Ἑρμόπολις), surnamed the great, which was one of the most ancient places in Egypt. It stood on the west bank of the Nile, and was the chief seat of the worship of Anubis, as well as the burial place of the Ibis. Ruins of it still exist at *Eshmouncin*. Other less important towns, were: *Aphroditopolis* (Ἀφροδίτης πόλις; *Atfyh*), *Cynopolis* (Κυνὸς πόλις; *Samallout*), on an island in the Nile, and *Oxyrhynchus* (Ὀξύρυγχος; *Behnesch*), on the western bank of the canal now called Bahr Yussouf, which was the chief seat of the worship of the fish called oxyrhynchus.

Ptolemy includes in this part of Egypt the oases in the western desert, beyond the hills skirting the valley of the Nile; he mentions two, the great and the small; but between these two there was a third called Trinythis. In the time of the Romans these oases, like islands in the sea, were used as places of banishment.

C. Upper Egypt or Thebais (οἱ ἄνω τόποι or ἡ Θηβαίς) extended from Phylace Hermopolitane or Chemnis to the frontiers of Ethiopia, that is, to the little cataract of the

Nile near Syene. This part of Egypt, which appears to have been the most ancient, contained numerous cities on both sides of the Nile, many of which are still remarkable for the grandeur of their remains. The greatest of them was *Thebae* (Θῆβαι), afterwards called Diospolis Magna, and in the Scriptures No or No Ammon; it was the capital of Upper Egypt, and had in ancient times been the chief city of the whole country. It stood in the centre of the Thebais on both sides of the Nile, and was said to have been founded by Ethiopians, a fact which suggests that the civilisation of Egypt had come from the south; other legends ascribed its foundation to Osiris or Busiris. The period of its greatest splendour, when it was the capital of all Egypt, seems to have been about B. C. 1600. Its fame had reached the Greeks as early as the time of Homer, who describes it as a city with an hundred gates from each of which 200 war chariots fully armed issued. Later writers state its circuit at about 14 geogr. miles. This however was reduced in the time of Strabo, when it measured only about 8 miles in circumference. These statements are fully borne out by the great extent of ground still covered by the magnificent ruins of Thebes, which fill the whole valley of the Nile from the rocks on the east to the hills on the west, and even the rocks themselves are perforated with tombs. These ruins, probably the most magnificent in the world, enclose within their compass four modern villages, Karnak, Luxor, Medinet Abou, and Gournou, the first two standing on the eastern side of the river, and the latter on the western. The ruins consist of temples, palaces, colossi, sphinxes, obelisks, and tombs; these last appear chiefly on the western side of the Nile; they are cut in the rock and adorned with paintings which are still as fresh as if they had been only just finished. All these ruins belong to a very early period of Egyptian history, and accordingly show the Egyptian style of architecture and ornamentation in its native purity.

The principal towns on the western bank of the Nile were: *Lycopolis* (Λύκων πόλις; *Siout*), said to have derived its name from the fact of an army of Ethiopians having been put to flight there by a pack of wolves. *Aphroditopolis* (Ἀφροδίτης πόλις; *Tachta*), at a little distance from the bank of the river. *Ptolemais Hermii* (Πτολεμαίς Ἑρμείου; *Mensieh*), was a place of great importance under the Ptolemies

who enlarged and adorned it, and made it a purely Greek city, exempt from the peculiar Egyptian laws and customs. *Abydos* ("Αβυδος), was once a great city, second only to Thebes, but when Strabo wrote, it had dwindled down into a mere village. Among its ruins the temple of Osiris and the Memnonium are still remarkable. The place is also celebrated for an historical document found there, which is known under the name of the Table of Abydos and contains a list of the Egyptian kings. *Tentyra* (Τέντυρα; *Denderah*), east of Abydos, with celebrated temples of Athor, Isis, and Typhon. Its inhabitants had a great aversion to the crocodile. Magnificent ruins of its temples still exist, and in them was found the celebrated Egyptian Zodiac, which is now in Paris. *Hermonthis* ('Ερμωνθις; *Erment*), a little above Thebes. *Latopolis* (Λατόπολις; *Esnah*), the chief seat of the worship of a Nile fish, called Latus, which was the symbol of the goddess Neith. *Apollinopolis Magna* (Πόλις μεγάλη Ἀπολλωνος; *Edfoo*), south of Latopolis; its remains almost equal those of Tentyra in splendour and grandeur; the hamlet of Edfoo occupies only a court of one of the principal temples.

On the eastern bank of the Nile we have the towns: *Antaeopolis* (Ἀνταιόπολις), at some distance from the river, was one of the chief seats of the worship of Osiris. Its site is still discernible near *Gau-el-Keber*. *Panopolis* (Πανόπολις; *Ekhmin*), previously called Chemmis, a great city, famous for its manufacture of linen, its stone quarries, and its temples, was the birth place of the poet Nonnus. *Apollinopolis Parva* (Πόλις μικρά Ἀπολλωνος; *Kuss*), a commercial place which carried on an active trade with the towns on the Red Sea. *Coptus* (Κοπτός; *Koft*), likewise a commercial town, trading in the same direction and with India, especially in the time of the Ptolemies. It was destroyed by Diocletian, but was restored and remained a considerable town. The neighbourhood was celebrated for its emeralds and other precious stones. *Ombi* ("Ομβοι; *Kooum Ombou*), a great city and one of the chief seats of the worship of the crocodile, whence the religious war between it and Tentyra which is described by Juvenal. *Syene* (Συήνη; *Assouan*), a little below the first cataract of the Nile, was the most southern city of Egypt. The famous kind of granite, called lapis Syenites, was obtained in the neighborhood. It was

situated just under the tropic of Cancer, so that at the time of the summer solstice the sun was vertical to Syene, and this position of the city made it an important point in astronomy and mathematical geography. Opposite to Syene was *Elephantine* or *Elephantis* (Ἐλεφαντίνη, Ἐλεφαντίς; *Jezirah-el-Zahir* or *Jezirah-el-Assouan*), a beautiful island in the Nile, which, being near the frontier of Ethiopia, was strongly garrisoned both under the Persians and Romans. The island was and still is extremely fertile, and particularly rich in trees. It contained among other public buildings, a temple of Cnuphis and a Nilometer. It still is one of the most interesting places in Egypt on account of its rockhewn temples. A few miles higher up the river is another interesting island, *Philae* (Φιλαί), likewise rich in architectural remains; it was believed to contain the tombs of Osiris and Isis.

On the coast of the Red Sea there were a few commercial towns belonging to Egypt, such as *Clysma* (Κλύσμα); *Myos Hormos* (Μυὸς Ὀρμος; *Kosseir*), that is, the 'Muscle Port,' but afterwards called *Veneris Portus*, was founded by Ptolemy Philadelphus on a headland of the same name. It was situated due east of Coptus with which it seems to have been connected by a road. It should however be observed that some geographers take *Jaffatine* further south to be the site of the ancient *Myos Hormos*. *Berenice* (Βερενίκη), nearly due east of Syene, on a bay called the *Sinus Immundus* (*Foul Bay*), where remains of it still exist. It was built by Ptolemy Philadelphus, and connected by a road with Coptus, whence it became an important emporium between Arabia, India, and Egypt.

CHAPTER II.

THE OTHER COUNTRIES OF AFRICA.

1. **Aethiopia** (Αἰθιοπία), an extensive country to the south of Egypt, beginning at the smaller cataract, and extending eastward to the Red Sea, while in the south and southwest it comprised all the countries known to the ancients, so that it is impossible to fix any boundaries on those sides. In its widest acceptance, the name Ethiopia comprised all southern

Africa from the Red Sea to the Atlantic; in a less extensive sense it embraced only the countries south of Egypt, including the kingdom of the Axumitæ, while in its narrowest sense it seems to have denoted the kingdom of Meroë. Ethiopia in this last sense is of historical importance on account of its connection with Egypt and of its extensive commerce. In the eastern parts along the Red Sea there are lofty mountains, the continuation of which form in Egypt the Arabian mountains, and the hills in the interior of the country contained rich ores of gold. Ethiopia was watered by the Nile and its tributaries, the Astapus and Astaboras. The Nile, which in Ethiopia makes a great bent, is full of rocks, and thereby renders navigation dangerous. The Ethiopians seem to have belonged to the Semitic race and to have spoken a language akin to the Arabic. The numerous architectural and sculptured remains still found in the country strongly resemble those of Egypt, but are inferior in point of style. Their religion, also, seems to have greatly resembled that of the Egyptians, though it would seem to have been less coarse, and not so much mixed up with the worship of animals. According to some traditions, Ethiopia or Meroë was the source from which the civilization of Egypt was derived, while others reversing the order describe Ethiopia as having been colonised by Egyptians. We often hear of conflicts between Egypt and Ethiopia, and the former country was more than once governed by Ethiopian kings, while even the most powerful Pharaohs of Egypt do not appear ever to have made any permanent conquests in Ethiopia, although they were sometimes successful in invading the country. During the period of the Ptolemies, Greek and Egyptian colonies were established in Ethiopia, and their civilization exercised considerable influence upon the inhabitants, but the country was never subdued. The Romans made several attempts to subjugate it, but were not successful, and in the reign of Augustus, C. Petronius, the prefect of Egypt, was defeated by the Ethiopian queen Candace, B. C. 22. Christianity found its way into Ethiopia even in the time of the Apostles. The southern part of the country was very fertile and well cultivated, especially the country, or the island as it is called, between the Astapus and the Astaboras, which bore the name of *Meroë* (Μερόν). This island which was rich in forests and gold and silver mines, and embraced parts of the modern

Nubia and *Sennar*, formed a state by itself with a capital of the same name, which stood not far from the confluence of the Astapus and Astaboras, below the modern Shendy, where the plain is still covered with ruins of temples, pyramids, and other buildings closely resembling those of Egypt. Owing to its advantageous position, Meroë became at a very remote period an important emporium for the trade between the south, north, and east, and the capital of a very powerful state. The form of government was an hierarchical monarchy, all the powers being in the hands of the priests, who elected the king from among themselves, and put him to death when they thought fit. But about B. C. 300 king Ergamenes threw off the yoke of the priests, whom he caused to be massacred, and changed the government into an absolute monarchy. The inhabitants of the island of Meroë are called *Sebritae*. Among the other nations, we must notice the *Nubae*, a great people on the western side of the Nile, which was divided into several kingdoms, and was not subject to Ethiopia. The coast of the Red Sea was inhabited by *Troglodytae*, that is, dwellers in caves. The *Megaburi* and *Blemmyes* were subject to the Ethiopians. Other tribes, such as the *Macrobiani*, *Ichthyophagi*, *Creophagi*, *Chelyophagi*, and even the *Troglodytae*, seem to be mythical, and to owe their origin to the vague and wondrous accounts of travellers. The *Axumitae* formed an independent kingdom on the south of Ethiopia. The southeastern coast of Africa, called *Barbarica* or *Azania*, was known to navigators almost as far as the island of Madagascar. Ptolemy mentions a vast number of towns in Ethiopia; and in the district between Syene and Meroë alone more than 60 towns are said to have existed, one of which, *Napāta* (*Nḗwara*), is mentioned as late as the time of Nero. It was situated on the great bent of the Nile, and was the capital of an Ethiopian kingdom to the north of that of Meroë, which was governed by female sovereigns. The coast of the Red Sea likewise contained a number of towns, among which we may here notice *Berenice Panchrysos* (Βερενίκη Πάνχρυσος or ἡ κατὰ Σάβας), *Berenice Epidires* (Β. ἐπὶ Δειρής), near cape Dira; *Axume* or *Auxume* (Ἀξούμη), the capital of the kingdom of the *Axumitae*, on the southeast of Meroë, did not become known to the Greeks until the second century of our era; and *Adule* or *Adulis* (Ἀδούλη, Ἀδούλις; *Thulla* or *Zulla*), on a bay of the

Red Sea, was believed to have been founded by runaway slaves from Egypt, but fell into the hands of the Axumitæ, and became a great commercial place. In A. D. 535, a Greek inscription was found in this place, known as the Monumentum Adulitanum, in which the conquests of Ptolemy Evergetes in Asia and Thrace are recorded.

2. **Marmarica** (*Μαρμαρική*), on the west of Egypt; this name is applied by some geographers to the whole extent of country from the bay of Plinthine in Egypt to Cyrenaica in the west, while others assume a district between Egypt and Marmarica, to which they give the name of the *Libyan Nomos* (*Λιβύης νόμος*). In the latter and more restricted sense, Marmarica extended from the Catabathmus Major in the east to Cyrenaica in the west. But we shall here take it in its wider sense, so as to embrace the Libyan Nomos. Inland it extended as far as the Oasis of Ammon. The country is for the most part a sandy desert, traversed by low ranges of hills. The inhabitants were called by the general name Marmaridæ, but in the coast districts they appear under the special names of Adyrmachidæ and Gili-gammae, while in the interior they are called Nasamones and Augilæ. The Adyrmachidæ seem to have differed considerably from the nomadic tribes of the country, and to have strongly resembled the neighboring Egyptians in their manners and customs. The country on the south of the Libyan Nomos was occupied by the Ammonii, in the fertile and celebrated Oasis of Ammon (*Siwah*), with its oracle of Ammon and the famous well of the sun, the water of which was luke warm in the morning, cold at midday, warm at evening, and boiling at midnight. Among the mountains of Marmarica, none of which are very high, we may notice mount Aspis, in the northeast of the Libyan Nomos, mount Ogdamus, in the southeast of the same district, and mount Anagombri, on the west of the Oasis of Ammon. The great Catabathmus in the northwest of the Libyan Nomos forms a considerable depression of the country.

Marmarica had no towns except those on the coast, such as: *Antiphræ* (*Ἀντίφραι*), a small place near the coast, known for an inferior kind of wine which was drunk by the lower classes of Alexandria, mixed with sea water. *Paræ-tonium* or *Ammonia* (*Παρατόνιον* or *Ἀμμωνία*, *El-Barëton* or *Marsa-Labëit*), a considerable city which politically be-

longed to Egypt, whence it and Pelusium were called the two cornua Aegypti. Its distance from Alexandria was about 200 miles. It was an important port town and fortress, and measured 40 stadia in circuit. Its chief divinity was Isis. Under the Roman empire it decayed, but being restored by Justinian it continued to be a place of some importance until its final destruction in 1820. About 10 stadia west of Paraetonium was the town of *Apis* (Ἄπις), which derived its name from the worship of Apis. *Menelaus Portus* (Μενελάιος λιμήν), an ancient port town, founded according to tradition by Menelaus, and celebrated in history as the place in which Agesilaus died.

3. **Cyrenaica** (Κυρηναία; *Dernah* or *Jebel-Akchdar*), between Marmarica on the east and the Regio Syrtica on the west. Some geographers apply the name to the extensive coast district from the Philaenorum Arae in the west to the headland called Chersonesus Magna, or even to the great Catabathmus. But the part occupied by Greek settlers did not extend farther west than cape Boreum (*Ras Teyonas*), Cyrenaica projects into the Mediterranean in the form of a segment of a circle, whose arc is about 200 miles long. The central part is a moderately elevated table land whose edge runs parallel to the coast, towards which it sinks in a succession of terraces; these slopes produced the choicest fruits, vegetables, and flowers, and were watered by numerous streams. From its position, climate, and soil Cyrenaica was one of the most delightful countries in the world. But with these advantages the inhabitants became indolent and prone to luxury. The only drawback of the country was that it was annually visited by swarms of locusts. The original inhabitants appear to have been Libyans, but the country was at an early period colonised by Greeks, whose first settlement was effected by Battus who led a colony from Thera, and established himself in a small island, called Platea, at the eastern extremity of Cyrenaica, and afterwards built the town of Cyrene, B. C. 631. Other Greek colonies were founded afterwards, and formed what was called in later times the Libyan Pentapolis. Cyrene was governed by kings of the family of Battus, until, after the temporary conquest of the country by Cambyses, the royal dynasty was overthrown, and a republic was established. In the end Cyrenaica became subject to Egypt, in the reign of the first Pto-

lemy. Under the Egyptian rulers new towns were founded, and the old ones were made to change their names in honor of some member of the royal family. In B. C. 95, Apion, the last Egyptian governor, made the country over to the Romans, who at first left the Greek cities in the enjoyment of their independence, but afterwards united Cyrenaica with Crete into a Roman province. In the reign of Constantine, Cyrenaica was constituted a separate province under the name of Libya Superior. In the reign of Trajan, the country suffered severely in consequence of an insurrection of the Jews, and the population having been reduced during the bloody struggles which ensued, the Libyans attacked the cities with more success than before. These and other calamities reduced the prosperity of Cyrenaica more and more, until it was overrun by Persians and Arabs.

The following are the five towns which constituted the Libyan Pentapolis: *Cyrene* (Κυρήνη; *Ghrennah*), the chief city of the district, was founded in B. C. 631 by Battus and colonists from the island of Thera. The city, of which very extensive ruins still exist, was situated about 8 geogr. miles from the sea, and at an elevation of about 1800 feet above it. Its port town was Apollonia with which it was connected by a road which still exists. The ruins of Cyrene are in a very dilapidated state, but very numerous, and consist of streets, aqueducts, temples, tombs, theatres, paintings, sculptures, and inscriptions. The terrace on which they stand is undermined and forms an extensive necropolis. The city was the birthplace of the philosopher Aristippus, the poet Callimachus, and the Christian orator Synesius. *Berenice* (Βερενίκη; *Ben Ghazi*), previously called *Hesperis* (Ἑσπερίς), from its being believed by some to mark the site of the fabulous gardens of the Hesperides. It was the westernmost of the five towns in Cyrenaica. *Ptolemais* (Πτολεμαῖς; *Tolmeita* or *Tolometa*), on the northwestern part of the coast, was at first only the port town of Barca, which lay about 10 miles inland, but so completely eclipsed the latter that, under the Romans, even the name of Barca was transferred to Ptolemais. Its greatness and magnificence are still attested by its splendid ruins, a portion of which is now covered by the sea. *Barca* (Βάρκη; *Merjeh*) was at first a settlement of a Libyan tribe, the Barcaeï, but about B. C. 560 it was colonised by Greek emigrants from Cyrene, and became the

second city of Cyrenaica. Owing to its power and prosperity, the whole of the western part of Cyrenaica became virtually independent of Cyrene. In B. C. 510, it was taken by the Persians and most of its inhabitants were transplanted to Bactria; and under the Ptolemies its ruin was completed by its port being made a city which subsequently occupied the place of Barca in the Libyan pentapolis *Arsinoë* ('Αρσινόη), previously called Tauchira or Teuchira, a name which it still bears in the form of *Tenchira*, was a colony of Cyrene, and situated on the coast, about 200 stadia west of Ptolemais. *Apollonia* ('Απολλωνία; *Marra Suwa*), originally the port town of Cyrene, but afterwards one of the five towns of Cyrenaica, was the birthplace of the great Eratosthenes. Among the other towns the following deserve to be noticed: Darnis (*Derne*), on the eastern coast, and Phycus (*Ras-Sem*) on a headland of the same name.

4. **Regio Syrtica** (Ῥεγίω Συρτική), the coast district west of Cyrenaica, from the Aræ Philænorum to the river Triton in the west. The country derived its name from the two Syrtes between which it lay. These *Syrtes* (Σύρτες or Σιρτίδες) are two great gulfs on the coast of Africa, which, according to some, derive their name from the verb σῴρω, I draw, and according to others from the Arabic *Sert*, a sandy desert. Both were proverbially dangerous to navigators, the eastern or greater Syrtis (*Gulf of Sidra*) on account of its sandbanks and quicksands and its unbroken exposure to the northwind, and the lesser Syrtis (*Gulf of Khabs*) on account of its shelving rocky shores and its exposure to the eastwinds. At the entrance of this latter Syrtis there were several islands, as Meninx or Lotophagitis (*Jerba*), Cercina, and Cercinitis. The Regio Syrtica between these two gulfs is for the most part a sandy desert, interspersed with extensive salt marshes between the sea and a range of hills which form the border of the great desert of the Sahara, with only here and there a few spots capable of cultivation, especially about the river *Cinyps* (Κινύψ; *Wad-Khakan* or *Kinifo*), on the east of Leptis Magna. The inhabitants consisted of Libyan tribes, such as the Lotophagi, Macae, Seli or Psylli, and Nasamonæ; but several places had at an early time been established on the coast by Phœnicians and Egyptians. Both the Carthaginians and Cyreneans laid claim to the possession of this district, until after many disputes the

question is said to have been decided by the self-devotion of two brothers, in honor of whom the Arae Philaenorum were erected on the frontier. Under the Romans, the country formed part of the province of Africa, and was sometimes called Tripolitana, from its three chief towns Leptis Magna, Oëa, and Abrotonum; and this name still survives in the modern *Tripoli*.

Leptis Magna (Λεπτις μεγάλη), near the mouth of the little river Cinypa, was a flourishing Phœnician colony, though it possessed no good harbor. The Romans made it a colony, after which it continued to flourish until A. D. 366, when it was almost destroyed during an attack of some Libyan tribes. Justinian afterwards did something towards its restoration, but it was completely destroyed during the invasion of the Arabs. It was the birthplace of the emperor Septimius Severus; extensive ruins still attest its ancient prosperity. *Oëa* ('Οἶα or 'Εῶα; *Tripoli?*), west of Leptis, seems to have likewise been a Phœnician settlement, but it is not mentioned till the first century after Christ, when it is called a Roman colony. It flourished until the fourth century, when it was destroyed by the Libyans. Afterwards the Saracens built a new town on its site under the name of Tripolis. Many beautiful Roman remains still exist at Tripoli. *Abrotonum* (Ἀβρότωνον; *Sabart* or *Old Tripoli*), west of Oëa, was likewise a Phœnician colony, but was afterwards colonised by the Romans. It is also mentioned under the names of Sabrata and Neapolis. Besides these three principal cities, we may notice *Tacape* (Τακάπη; *Khabe*), in the innermost corner of the Lesser Syrtis, not far from the mouth of the river Triton. The Romans made it a colony, but it never became an important place, its harbour being not worth much; but a little to the west of it was a celebrated watering place, *Aquæ Tacapitanæ*, with hot mineral springs. There still are large ruins of Tacape. *Automala* (Ὀυράμαλα), a fortified place on the coast of the great Syrtis.

5. *Africa propria*, or the *Province of Africa*, embraced, according to some geographers, the whole country from the river *Ampsāga* (*Wad-el-Kebir*) in the west to the Arae Philaenorum in the east, while according to Pliny it comprised only the territory of Carthage, commencing in the west at the river Tusca, which formed the boundary be-

tween the territory of Carthage and Numidia, and extending as far as lake Tritonis (*El-Sibkah*) and the river Triton (*Wady-el-Khabs*?) in the south-east. We here adopt the latter definition for the sake of convenience, though it must be admitted, that at one time the dominion of Carthage extended as far as the borders of Cyrenaica. This district was divided into two parts, viz. Zeugis or Zeugitana, the district round Carthage; and Byzacium or Byzacena, on the south of the former, as far as the head of the Lesser Syrtis. Both parts were thickly peopled and filled with flourishing towns. Their great fertility, more especially in Byzacena, rendered the possession of this country a matter of vital importance to Rome at the time when agriculture was neglected in Italy.

A. **Zeugitana** (*Ζευγίτανή*), a part of the modern Tunis, seems to have been the district to which alone originally the name of Africa was given by the Romans after the destruction of Carthage. It was bounded on the north and east by the Mediterranean, on the east by Numidia, and on the south by Byzacena, and was an extremely fertile country. Its coast has three remarkable promontories, the Promontorium Candidum, also called Pulchrum (*Cape Blanco*), the place where the elder Scipio landed, and beyond which the Romans were not allowed to sail by their first treaty with Carthage; the Prom. Apollinis (*Cape Farina*), and Prom. Mercurii (*Cape Bon*); the last two are at the two extremities of the bay of Carthage. The principal rivers were the *Bagradas* (*Βαγράδας*; *Mejerdah*), which rises in Numidia, and flows into the bay of Carthage, not far from Utica; and the *Tusca* (*Τούσκα*; *ez Zain*), which formed the boundary between Numidia and Zeugitana.

The chief cities of this district were: *Carthago* (*Καρχιδών*; *Carthage*), one of the greatest cities of the ancient world, stood on a peninsula in the bay of Carthage (*Sinus Carthaginiensis*), surrounded on all sides by the sea, except on the west. The deposits of the river Bagradas have made such great changes, that the part of the bay between the north of the city and the Prom. Apollinis is filled up and changed into a marsh. The river itself also has changed its course so much, that it flows into the sea much further north than in antiquity. On the south side of the city there was a small bay connected with the sea only by a narrow open-

ing now called the *Goletta*, and forming the port of Tunis, which stands at its western end. The circumference of the ancient peninsula was about 30 miles, and that of the city itself about 15. The original city appears to have stood in the north-eastern part of the peninsula, where an aqueduct and some walls under water are all that remains of it. The port Cothon was on the north-west of the city. The Roman city which was built after the destruction of ancient Carthage, lay to the south of the original site. The latter was a Phœnician colony of Tyre, and was founded, according to tradition, in B. C. 814, by the Phœnician princess Dido. The most ancient part of the city, that is, its acropolis, was called *Bosra*, i. e., a castle, which the Greeks corrupted into *Byrsa* (*Βύρσα*, a hide), and made out of it the well known story about the ox hide, by means of which the natives were cheated out of the ground. Byrsa was situated on a hill, and the lower city gradually arose around it. The city was fortified on the sea side, where the steep coast formed a natural defence, by a single wall; but on the land side, where nature afforded no protection, it was fortified by a triple wall of great height, with towers and battlements. On this side there were barracks for 40,000 soldiers, and stables for 4000 horses and 300 elephants. The southern part of the peninsula contained a suburb called *Megara* or *Magalia*, and here afterwards Roman Carthage was built. The above mentioned aqueduct, the ruins of which can still be traced to Zaghwan, a distance of 52 miles, was probably built at a very early period. The most important buildings within the city were the temple of *Aesculapius*, in the acropolis, and that of *Baal* or the *Sun* (*Apollo*), in the market place. The government of Carthage was aristocratic or rather oligarchical, and the tone of public morality appears at first to have been rather high, but the love of money and luxury, and the unwarlike character of its wealthy inhabitants contributed not a little towards the gradual decline of the national character. The religion of the Carthaginians was essentially the same as that of the Phœnicians. We cannot here enter into the history of this remarkable city; suffice it to say, that independently of her possessions and colonies in Sicily, Sardinia, Corsica, and Spain, her African territory embraced the districts of Zeugitana and Byzacena, and that she ruled over her African subjects with merciless severity.

She was engaged in three wars with the Romans, who in B. C. 146 razed the city to the ground and pronounced a curse on its site that it might never be rebuilt. C. Gracchus, however, founded a colony on the site of ancient Megara, which was considerably increased by Julius Cæsar and Augustus, and soon again became the first city of Africa. It was taken by the Vandals in A. D. 439, and destroyed by the Arab conquerors in A. D. 698. *Tunes* or *Tunis* (Τύννης, Τούννης; *Tunis*), on the west coast of the smaller bay of Carthage, from which its distance was only 10 miles, was likewise a Phœnician colony, and situated at the mouth of the little stream Catada. Towards the end of the Roman republic, it had greatly declined, but recovered again and is now the capital of the regency of Tunis. *Utica* (Ἰούλη or Οὐρίκη; *Bou-Shater*), next to Carthage the most important city in the country, was likewise a Phœnician colony and was founded at a much earlier date than Carthage. During the ascendancy of Carthage, Utica, like most other Phœnician colonies, preserved almost complete independence, and was more an ally than a subject of Carthage. It stood on the coast to the west of the Promontorium Apollinis and of the mouth of the Bagradas, but in consequence of the changes wrought by the Bagradas the site is now a considerable distance from the shore. In the third Punic war, Utica sided with the Romans, and after the destruction of Carthage it was rewarded with a large part of the Carthaginian territory. In the Roman civil wars, Utica was the last stronghold of the republicans who held out against Cæsar, and it was there that the younger Cato by a self inflicted death breathed out his republican soul. *Castra Cornelia* (*Ghellah*), on the coast between Utica and Carthage, derived its name from the fact of its being the spot where the elder Scipio Africanus pitched his camp on landing in Africa. *Hippo Zarytus* or *Diarrhytus* (Ἰππὼν διάρρητος; *Bizerta*), on the west of Utica, owes its surname Diarrhytus to the frequent inundations to which it was exposed. It was situated at the mouth of a lake communicating with the sea. *Clupea* or *Aspis* (Ἀσπίς; *Klibiah*), south of the Promontorium Mercurii, was founded by the Sicilian tyrant Agathocles, and taken by the Romans in the first Punic war, who translated its name into Clupea. *Zama* (Ζάμα; *Zowareen*), sometimes with the addition *Regia*, in the south of the Carthaginian territory,

was a strongly fortified place, and the scene of the great battle, in B. C. 202, in which Hannibal was defeated and the second Punic war brought to a close. If, as some say, the town was destroyed on that occasion, it must have been rebuilt, for it is mentioned in the imperial period as a Roman colony. *Neapolis* (Νεάπολις; *Nabal*), an ancient Phœnician colony on the coast, south-west of Clupea; the bay on which it stood, derived from it the name of *Sinus Neapolitanus*. At the western entrance of the bay of Carthage there were several small islands, among which *Aegimurus* is most frequently mentioned; it consisted in reality only of several rocks, and is sometimes called *Arae*, because Carthaginian priests used to offer sacrifices there to avert shipwrecks on the rocks.

B. Byzacium or Byzacena (Βυζάνιον), on the south of Zeugitana, was bounded on the east by the river Triton and the Lesser Syrtis, on the west by Numidia, and on the south by the Libyan desert. This part of the Carthaginian dominion was even more fertile than Zeugitana, and was well watered by a number of small rivers. Its principal towns were: *Adrumetum* or *Hadrumetum* (Ἀδρύμη, Ἀδρύμη-τος), on the east coast, a flourishing Phœnician colony, was under the Romans the capital of Byzacena. Trajan made it a Roman colony, and at a still later time it is mentioned under the name of Justinianopolis. South of it, on the same coast, was *Leptis Parva* (Λεπτις ἡ μικρά; *Lamta*), likewise a Phœnician colony, and an important commercial town both under the Carthaginians and the Romans. *Thapsus* (Θάψος; *Demas*), south-east of Leptis, on the same coast, is celebrated in history as the place where Cæsar, in B. C. 46, gained his last and decisive victory over the Pompeian party, and thereby finished the civil war. Pliny calls this town and the neighbouring *Ruspina oppida libera*. *Acholla* or *Achilla* (Ἀχόλλα; *El-Aliak*), south of Thapsus, on the same coast; *Thenae* (Θένα), opposite the island of Cereina, at the mouth of a small river, was afterwards made a Roman colony under the name of *Aelia Augusta Mercurialis*. In the interior we have the towns of *Sufetula* (*Sfaitla*), a diminutive name formed from the town of Sufes, which was situated a little to the north of it; *Capsa* (*Ghafsah*), situated in a very fertile oasis in the southernmost part of the country; it was destroyed by Marius in the war with Jugur-

tha who kept his treasures there, but it was afterwards rebuilt and made a Roman colony. Other towns of the interior were Tysdrus, Scillium, Thala or Thalepte, and a few others.

6. **Numidia** (*Nūmidia* or *Nūmidia*; *Algeria*), west of the territory of Carthage, from which it was separated by the river Tusca, originally extended westward as far as the river *Malva*, *Maluana*, or *Malucha* (*Μόλχη*; *Wadel-Mulwa*), and southward indefinitely towards the chain of the great mount Atlas and the country of the Gætuli. The country was intersected by the chain of the Lesser Atlas, from which numerous streams flow down. It abounded in excellent pasture, whence its inhabitants led a wandering life with their flocks, and thus obtained the name of Numidae, that is, *Nūmidae* or Nomads. But this mode of life gradually gave way to another; the fertility of the country invited to agriculture and to settled habitations. When the Numidians first appear in history, at the close of the second Punic war, we find them divided into two great branches, the Massylii and Masseesyli, the latter occupying the western part of the country; but both were united under one king Masinissa, after whose death the kingdom was divided into three parts among his three sons. Micipsa, however, united the parts again. After his death, in B. C. 118, Jugurtha by violence and fraud usurped the throne, until in B. C. 106 the country came virtually into the hands of the Romans, though the family of Masinissa continued to govern it with the title of king, until in B. C. 46, after the defeat of Juba by J. Caesar, Numidia was made a Roman province. Soon afterwards, however, the district from the river Malva as far as the town of Saldæ was separated from Numidia and added to Mauretania. For a short time, from B. C. 30 to 25, Juba was restored to the throne of his ancestors, but after this he withdrew to Mauretania, and Numidia from the Tusca as far as Saldæ became permanently a Roman province. Under Claudius, the western part as far as the river Ampsaga was separated from the province, so that Numidia comprised only the country between the Tusca and the Ampsaga, which country is sometimes designated by the name of Numidia Proper. The Numidians were at all times celebrated as furnishing excellent light cavalry. The capital of Numidia was *Cirta*, afterwards *Constantine* (*Constanti-*

neh), in the interior of the country, on the river Ampsaga; it was situated on an eminence and surrounded by the river, which made it almost impregnable. After its decay it was restored by Constantine, in honour of whom it received the name it still bears. Among the numerous other towns of Numidia Proper the following deserve to be noticed: *Hippo Regius* (Ἱππὼν ὁ βασιλικός; *Bonah*), on the coast, near the mouth of the river Rubricatus (*Seibous*), was at one time the residence of the Numidian kings, but is more celebrated as the episcopal see of St. Augustine. *Collope* or *Cullu* (Κόλλοψ, Κόλλου; *Collo*), on a headland on the coast, in the west of Numidia Proper, was probably a Phoenician colony and celebrated for its purple dyeing. *Mēdaura* (*Ayedrah*), in the east, on the borders of Byzacena, was afterwards made a Roman colony, and is celebrated as the birthplace of Apuleius, who hence called himself a Seminumidia and Semigætulus. *Tagaste* (*Tagilt*), on a tributary of the Bagradas, was the birthplace of St. Augustine. *Sicca Veneria* (*Al-Kaff*?), in the east, near the border of Zeugitana, on a hill near the Bagradas, was probably a Phoenician colony, as it derived its name from the Syrian Astarte or Venus.

7. **Mauretania** or **Mauritania** (Μαυρουσία), the most western of the countries of North Africa, extended originally from the coast of the Atlantic to the river *Malva* (*Mulwia*), or, ethnologically speaking, as far as the river Tusca, for the nations inhabiting the country west of the Tusca were all of the same, probably Asiatic, origin, and were comprised under the general name of Mauri or Maurusii, for the name Numidae or Nomades was only a designation of a branch of the Mauri, derived from their mode of life. Mauretania thus originally embraced only the country west of the Malva, and the boundary on the south was formed by mount Atlas. The country did not become known to the Romans until the time of the Jugurthine war, when it was governed by king Bocchus. We have already seen, how Mauretania was gradually extended as far as Saldæ, the part taken from Numidia being given to Bogud for his services to Cæsar in the civil war. In B. C. 25, Juba received from Augustus Mauretania in exchange for Numidia, and on the murder of Ptolemy, a son of Juba, in A. D. 40, Mauretania became a Roman Province, to which Claudius added nearly one half of the remaining portion of Numidia,

so that it extended eastward as far as the river Ampsaga. This extensive province was divided into two parts, of which the western was called *Tingitana* from its capital Tingis, and the eastern *Caesariensis*, from its capital Julia Caesarea, the boundary between them being the river Malva. In A. D. 429, Mauretania fell into the hands of the Vandals, and a little more than two centuries later it was conquered by the Arabs. Its ancient inhabitants, however, still exist in the country under the names of Berbers, Kabyles, and others. The principal mountains are the great Atlas, in the south-west, and the lesser Atlas in the north-west, sending its branches in various directions along the north coast; the promontory of *Abgla* (Ἀβύλη; *Kierrā Ximtera*) in the extreme north-west, opposite to Galpe in Spain, is one of the pillars of Hercules.

The most important towns in Mauretania *Caesariensis* were: *Caesarea*, originally *Iol* (Ἰὼλ Καϊσάρεια; *Zersheff*), was a Phoenician colony on the coast, at the mouth of a small river with a pretty good harbour. King Juba made the town his residence and called it Caesarea in honour of Augustus. When in the reign of Claudius Mauretania became a province, Caesarea was made a colony and the chief town of one of the divisions into which the province was cut up. Roman remains are still seen in the modern place. *Igilgili* (Ἰγίλγι; *Tijeli*), on the coast, near the frontier of Numidia proper, was an ancient emporium situated on a headland, and afterwards became a Roman colony. *Sitifis* (Σίτιφα; *Setif*), in the interior, near the borders of Numidia, was situated on a hill in an extensive plain. Under the Romans, who made it a colony, it became an important place, and one part of the province was called after it *Sitifensis*. *Saldæ* (Σάλδαι; *Boujayah?*), a considerable port town, west of Igilgili, originally forming the frontier between Mauretania and Numidia, was made a Roman colony by Augustus. *Auzia* (Ἀύζια; *Sur-Guzlan*), in the interior, south of Saldæ, was made a Roman colony under M. Aurelius. *Cartenna* (Κάρτινα; *Tennez*), at the mouth of a river of the same name, was founded by Augustus. *Siga* (Σίγα), a considerable town near the mouth of a river of the same name, which formed its harbour; it was the residence of king Syphax. Other towns were Succabar, north of the river Chinalaph (*Shellif*), which Ammianus Marcellinus

calls Sugabarritanum Municipium; and Calama, on the eastern bank of the Malva, near its mouth, the modern *Kalat-al-Wad*.

In the western part, or Mauretania Tingitana, the following towns must be noticed: *Tingis* (Τίγγις; *Tangier*), on a headland on the straits of Gibraltar or Fretum Gaditanum, was a very ancient town and gave the province its name. Augustus made it a free city, and Claudius the capital of Tingitana. *Rusadir* (*Melillah*), to the west of the mouth of the Malva, was situated on the south-east of a promontory of the same name. *Lixus* or *Lixa* (Λίξος, Λίξα; *Al-Araish*), on the west coast, south of Tingis, at the mouth of a river of the same name, was a place of considerable commercial importance. *Bănăsa* (*Mamora*?), south of Lixus, near the mouth of the river Subur (*Wady Sebou*), was made a Roman colony by Augustus. In the interior we have the towns of *Babba* (Βάβα), a colony founded by Augustus, and *Volubilis* (Ὀυόλουβιλίς), on the upper course of the Subur, of which many ruins still exist.

The country to the south of Mauretania was inhabited by the *Gaetuli* (Γαιτούλοι), who in later times spread over Mauretania and Numidia, the *Durae*, and *Nigri* or *Nigritae* about the river *Niger* (Νίγρις or Νίγρις), which was believed to have the same peculiarities as the Nile. The extreme south-west of Africa was believed to be inhabited by Ethiopians as well as the south-eastern parts above Egypt.

In the Atlantic, off the west coast of Africa, the ancients knew several groups of islands, such as the *Purpurariae Insulae* (Νῆσοι Πορφύρεαι), which are said to have derived their name from the purple muscles which abound on the African coast opposite. The *Insulae Fortunatae* (Νῆσοι Μακάριαι), the fabled abodes of departed heroes, were known to the ancients only by the vaguest reports, until the time of Sertorius, about B. C. 72, when they were actually visited and explored, and at once lost their fabulous character. These *Insulae Fortunatae* are in all probability the same as the Canary Islands, and perhaps more strictly speaking the Madeira group. The identification of the individual islands, however, is a matter of great doubt and difficulty.



Notes

ON THE

RETREAT OF THE TEN THOUSAND GREEKS.

(SEE MAP IN FRONT OF TITLE.)

It is not my intention to describe the proceedings of the Greeks after their victory at Cunaxa, but to endeavour to follow their route after the death of Cyrus.

On returning to the camp, they found it had been plundered by the Persians. They joined Ariaeus, who declined to profit by their assistance to become king, but entered into an engagement to accompany them back to their own country. The king, still fearing the Greeks, attempted to accomplish their destruction by treachery, but had them conducted to some villages, where they obtained provisions. Tissaphernes engaged, on the part of the king, to allow the Greeks to return unmolested, promising to conduct them himself; at the second village, the Greeks were delayed twenty days, during which time Ariaeus appears to have obtained his pardon from the king, and commenced to show hostility to the Greeks, who determined for the future to march and encamp separately from the Persians.

In three days they reached the Median Wall; then, in two days more, marched to Sitace on the Tigris. The river has since changed its course, and flows considerably more to the east after leaving Sitace; its ancient course, however, can still be traced. Here a bridge of boats was found which the Persians had not attempted to remove; and after four days' march they reached the city of Opis, near which the illegitimate brother of Artaxerxes joined with the troops from Ecbatana and Susa, showing the Persians meditated the destruction of the Greeks. In six days more the latter reached the villages of Parysatis, which they were permitted to plunder. On the following day they halted opposite to the town of Caenae, whence provisions were ferried over to them, and in four days more, through a desert country with the Tigris close on their left, they reached the banks of the Zabatus, where they halted three days.

Clearchus wishing to put an end to the state of distrust and anxiety which existed between the Greeks and Persians, sought an interview with Tissaphernes, who induced the Greek general to return on the following day, accompanied by the principal officers of the army, who were then massacred by the Persian satrap. After this atrocious act of treachery, Tissaphernes lost the opportunity of attacking the Greeks before they had recovered from their panic, and had elected new chiefs, after having indignantly rejected the demand made by Ariaeus that they should surrender their arms. On the second day of March, they reached the ruined city of Larissa; on the following day they were at Mespila, near the present city of Mosul, and in five days more they approached a palace surrounded by villages, to reach which they crossed three ranges of hills, which are the Hills of Zako. After this, they again returned to the banks of the Tigris, and were obliged to march out of the direct road, in order to reach villages where they could procure provisions and deposit their baggage and wounded, so as to be prepared to repulse the attacks of the Persians, who had now collected a numerous army, and probably passed by the present town of Jezirah (Island) al Omrah. From thence to the village of Sert, where their progress along the Tigris was arrested.

There appears to be little difference of opinion as to the Greeks having reached this point, and then having determined to force their way across the mountains of the Carduchi, an independent people, hostile to the Persians. By this route they would cross both the Euphrates and Tigris at their sources, or rather would march entirely round the heads of the latter; they therefore returned to the foot of the mountains, and made arrangements for gaining Armenia. The survey of Colonel Chesney and the officers of the Tigris and Euphrates Expedition leave nothing to be desired as to the geography of these rivers as far as Sert. I must, however, acknowledge I entirely differ from the opinion of several very able travellers, who may even have had better opportunities of viewing the country than I myself enjoyed. Mr. Ainsworth and others consider the Batman Soo to be the river mentioned by Xenophon as the Centrites, which I think is incorrect, as Xenophon distinctly says they forced the passage of the Centrites, which was defended by the troops of the satrap, *after* having passed through the mountains of the Carduchi, and proceeded over the undulating plains of Western Armenia. Now the Batman Soo is on the south side of these mountains, which the Greeks must have forced after its passage.

The Greeks, finding themselves surrounded by the Persian armies, and with an unfordable river in front, determined to force their way through the Carduchian (Kurdistan) mountains into Armenia, which was under a separate sovereign, though tributary to the king of Persia. Even had it been possible for them to cross the Tigris, they would have had to encounter the whole force of the Persian empire, and could hardly have resisted their continual attacks. The Carduchi, not having expected such an attempt, had not time to assemble their forces; and as the passage only occupied seven days, the Greeks had passed before the necessary measures to oppose them had been taken. The Persian army dared not follow the Greeks through these mountains, and would have been most strongly opposed by the Carduchi had they attempted it, for they were always in a state of hostility with them, and a Persian army had perished not long before in an attempt to subdue them.

The routes leading from Mesopotamia have perhaps never been other than those now existing. The most easterly is the most difficult, up the ravine of the Great Zab. It is not practicable for loaded cattle, and nothing can be more frightful than the narrow rocky path along this ravine both above and below Julamerik.

When at Sert the Greeks had passed this road by 120 miles, and must have retraced their march to Amadiah, had they ever entertained the intention of following that route.

The principal road has always been along the Bitlis river, which, though difficult, is passable for the caravans going to Van and Western Armenia; and I am inclined to think this was the route followed by the Greeks. The Bitlis or Khaboor has one of its sources in the highlands of Armenia, and answers to the description of the Centrites. After leaving the Carduchi (Kurds) behind them, who did not venture into the level country, they appear to have equally taken the Armenians by surprise. No mention is made of the king of Armenia, who then resided at Armaverah. The troops in this part of Persia and Armenia are always dismissed to their homes in the winter, when it is very difficult to collect them together again; the mixed force assembled to oppose the Greeks on the banks of the Centrites by the Persian officers could therefore only have been such as could be found near at hand, and this may account for the deputy-governor Tiribazus being anxious to conclude an arrangement, allowing the Greeks a free passage through the country, with permission to take provisions, an agreement which he afterwards broke, solely on account of the excesses committed by the Greeks.

From Bitlis to Mush is about 60 miles, and the lake of Van is separated from it by a low branch of the mountains of Nimrod. The palace mentioned above probably belonged to Tiribazus.

Before proceeding any further with the march of the Greeks, it is necessary to observe that there is another route through the Kurd country from Sert by Erzin up the Jezidkanen Soo, which has a considerable lake on the right hand, near the town of Erzin; it then passes the large village of Khasoo, near the sources of that branch of the Tigris, where a range of mountains is passed, surrounding a lake, which, I was informed by a Chaldean bishop, is called Tigris, but has no outlet to that river. This route is never now traversed by caravans, though considerably shorter than the Bitlis road; and it is said not to be more difficult, except from the character of the Yezidi Kurds. I know nothing further of this route than that a road does absolutely lead from Mush by Erzin to Sert and Diarbekir. It may possibly be the route which Zenophon found so difficult, and where he put to death the guide who declared there was no other; but whether there is any very strong point on this route I cannot say. The Khaboor river answers so well to the description of the Centrites, that it makes me decide upon the Bitlis route being the one followed. By one or other of these roads I think there is little doubt the Greeks reached the present district of Mush; but the probabilities are against its being that by Erzin, as on that road they would not meet with any river answering to the Centrites. The Batman Soo is in the heart of Kurdistan, and the Greeks would have had to force the mountain between it and the plain above Bitlis before they came to the level country. As for the Batman Soo being the boundary of Armenia, its boundaries depend

upon what period of the Armenian kingdom is taken. At one time Tigranocerta was the capital city, and its power extended over the greater part of Asia Minor; but at the period of the Retreat of the Ten Thousand, the king of Armenia, if he can be so called, resided at Armarah, and a Persian satrap held the government of Western Armenia and Atropatene. Both at Mush and at Van there has always existed a public stud of horses. These horses are celebrated all over Asia. Mush had also large breeding establishments, which accounts for the presence of a Persian officer in the Armenian territory. Horses formed a considerable portion of the tribute paid by Armenia, and there was probably some high functionary appointed to superintend the studs, and send the horses as they became fit for use to the Persian capital.

Commentators appear surprised at the presence of Chaldeans in the army of Tiribazus, not being aware that the mountains of Kurdistan are perhaps the original country of the Chaldeans.

From Mush there are two roads to Erzeroom, which would have been the most direct route to the Greek colonies on the Black Sea. One road by Khynys is called the *summer route*, the other leads by Melasgerd, where the Euphrates is neither so deep nor so rapid as elsewhere, and it joins the great or winter road from Byzæed by Toprakh Kulla; this road is always preferred in the winter. The sources of the Euphrates are about fifty miles east of Melasgerd, and run from the great swamps near Diadin, receiving several mountain streams in their course. From Melasgerd the country is now, as it was then, very thinly inhabited, causing Cheirisophus to accuse the guide of misleading them. The Greeks must have experienced great inconvenience from the circumstance of the guide deserting them; but as they reached the bed of the Aras (the Phasis) in seven marches, they could not have wandered much out of their road. Here is the range of the Domaun Dag, or Mountains of Mist, and a pass called the Kara Derbend, or Black Gate. The Greeks forced the pass, and experienced the full discomfort of the thick fogs.

The country the Greeks passed through is, and probably always was, inhabited by a people who lived principally by breeding cattle, but who, unlike the Illyats of Persia and Kurdistan, were obliged to remain in their villages during the cold season. The Illyats, on the contrary, have their summer and winter pastures, to which they remove according to the season. This would account for the Greeks finding the villages so well supplied with provisions, and also for the anxiety of the people to prevent their being wasted or destroyed; and it would be perfectly natural they should offer to supply them with provisions provided their property was respected. The habitations are now precisely like those described by Xenophon; the ground is excavated to the depth of about three feet; the earth thus thrown out forms the mud walls above the surface, and the people, cattle, and poultry, all herd together under the same roof. Even the passages between the houses are often covered over, having merely a few holes to admit air and light. The whole place more resembles a burrow of animals than the habitations of human beings. These villages have usually one or more towers of masonry, which resemble pigeon-houses, and rise two or three stories above the roofs of the other buildings; if the village is attacked, the inhabitants find their way through the covered galleries

to the towers, from whence a continual fire is kept up on the assailants as they attempt either to enter or to quit the villages.

The drink made from barley is called bouza, and is most disgusting both to smell and taste. There are many other ingredients in its composition, and the large jars in which it is fermented are partly or wholly sunk in the ground, the husks being suffered to float on the surface, in order to exclude the air. Though the reed pipes may be used to drink through, the principal intention in having them is to ascertain when the fermentation has ended, and the liquid has become sufficiently clear for use. This beverage is more common in the Caucasus than anywhere else; it is very intoxicating and heating.

The river Araxes is here called the Phasis, from a district of the same name through which it passes. This name it has retained from the earliest records of Armenian history, and it sufficiently indicates the point where the Greeks crossed, for I cannot think Xenophon could have descended the river for any distance, imagining it would lead him to the Black Sea, the valley of the Araxes being discernible for twenty miles from the mountains from which he had just descended, and some prisoners had been taken in the passage of the mountains.

The Greeks probably crossed the Araxes near the bridge of Koprukoi, and were in the heart of the Soganlook mountains, which separate the plain of Erzeroom from Kars. Had they descended the river before reaching the Harpasus or Arpa Chie, they must have traversed the forests and district of Kajasman, where they would have met with people cutting timber to float down the Araxes during the high floods, and on reaching the junction of the Araxes and Arpa Chie would have been within twenty miles of the capital, Armaverah on the Araxes, with Ani, another capital, on the Arpa Chie, twenty-four miles to the north, and would have drawn upon themselves the whole force of the king of Armenia.

In my opinion the Greeks ascended the river Araxes as far as the present town of Hassan Kaleh, answering to the Hill of the Trochi, which they were obliged to capture. It is a high rock nearly surrounded by the ravine of the Araxes, and at that period was most likely covered with forest. The deep snow probably induced them to avoid the road by Erzeroom, and cross over the mountains separating the plain of Erzeroom from the valley of the Ispui, or Chorukh, which enjoys a much milder climate, and is well cultivated and intersected with roads everywhere leading to the Black Sea. I here differ with those who think the Greeks ascended the Chorukh river, which would have led them again into the snow; besides which, the road from Baidurt is the very worst in these mountains. The Holy Hill is, I believe, a name given to the whole range, extending near to Batoum; the great road once led from that place up the Chorukh valley, and was only abandoned from the lawless character of the Lazi.

In my opinion the Greeks must have crossed the range now known by the name of the Kenga Bozar, which separates the valley of the Chorukh from the plain of Erzeroom, and there a single range of mountains would separate them from the low lands on the Black Sea. The difficult question to settle is,—Did the Greeks ascend or descend the Chorukh? From the description given by Xenophon of being obliged to cut down the trees which grew thickly on the banks of the river, he was probably descending, because the forest increases in density, and

extends as you approach the sea. Artvin is still a considerable town, and is the point from which the Chorukh becomes navigable, though only for small boats. From the mountains above it the sea is distinctly visible, and in fact it is so from the whole range, from which it is never distant more than twenty or thirty miles in a direct line. The highest and most difficult passages are about Baiburt and Gumish Khana.

Mounds of stones are generally found at the top, or at the most dangerous point of a road. They are formed by travellers, who deposit one as an offering for their safe passage. There is one on the pass which divides the plains of Erzeroom from the Chorukh valley, but the sea could not be visible from this point, as another range intervenes.

Whatever traffic passes by this road goes to Batoum, as also that on the range leading to the lake of Van.

If the Greeks passed the range of hills about Artvin, they would still have been about 120 miles from Trebizond. As no mention is made of their marching along the sea-shore, it is probable they marched at some distance from it to avoid the swamps and mud at the mouth of the streams. The honey in many places is of the same nature as that from which the Greeks suffered, and it has still the same deleterious properties, when the surrounding country is covered with the rhododendron. The natives keep bees principally for the sake of the wax. There are various kinds of honey in this part of the country, one of which, the stone honey, is so solid it is carried about by travellers, and must be melted before it can be separated from the wax.

Of many of the tribes mentioned in ancient history, no trace remains. The Trochi are probably the Tush of Georgia, driven from their old haunts to the banks of the Araga in Georgia.

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15. GRAECIA, INCLUDING EPIRUS AND THESSALIA, WITH PART OF MACEDONIA.
16. PART OF ATTICA, WITH BOEOTIA, PHOCIS, LOCRI, MEGARIS, etc., ON AN ENLARGED SCALE.
17. PLAN OF ATHENS.—ATHENS AND ITS HARBORS.
18. PELOPONNESUS, WITH ATTICA AND PART OF BOEOTIA.
19. THE COASTS AND ISLANDS OF THE AEGEAN SEA.
20. ASIA MINOR AND THE NORTHERN PART OF SYRIA.
21. PALÆSTINA, WITH PART OF SYRIA.—PLAN OF JERUSALEM.
22. ASSYRIA AND THE ADJACENT COUNTRIES.
23. MAURITANIA, NUMIDIA, AND AFRICA.—THE AFRICAN COAST FROM THE SYRTIS MINOR TO EGYPT.—ENLARGED PLAN OF THE CARTHAGINIAN TERRITORY.
24. ARABIA PETRÆA AND PART OF EGYPT, INCLUDING THE DELTA.
25. GERMANIA MAGNA, WITH THE PROVINCES OF THE UPPER DANUBE.
26. TROJA.—THERMOPYLÆ.—MARATHON.—PLATAEA.—MANTINEA.—LEUCTRA.—ROUTE OF XENOPHON.—GRANICUS.—ISSUS.—ARBELA.—THRACIAN BOSPORUS.—ALEXANDRIA.

It will be observed that, in addition to a very thorough series of maps of all the countries known to the ancients, the Atlas contains a large number of topographical plans, on an enlarged scale, of important places, elucidating in many ways passages in the classical writers. In this manner it is believed that much assistance will be rendered to the student who desires to obtain a clear comprehension of ancient history.







**This book is under no circumstances to be  
taken from the Building**

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